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THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

For the Churchman.

ON THE RESURRECTION AND ASCENSION OF OUR LORD JESUS CHRIST.

A SCRIPTURAL ODE.

Thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption.—*Ps.* xvi 10.

Thou hast ascended on high; thou hast led captivity captive: thou hast received gifts for men.—*Ps.* lxviii. 18.

Zion, rejoice, and hail thy King
Triumphant from the tomb!
Let heaven and earth hosannas sing
The hour of hope is come.
Rejoice, rejoice, rejoice!
Let us chant forth his praise,
And adore all his ways.
Flames Israel's star in the darkness of night,
Life's paths to illume, and direct the upright.

Hell and the grave, in vain
United powers oppose,
The Saviour burst his bonds,
And gloriously arose.
Celestial choirs
New rapture fires,
Soft music floats
In solemn notes,
And every blessed soul aspires.
All in sweet seraphic measure
Hymn his praise with ceaseless pleasure,
"Never ending, still beginning,"
E'er adoring, never cloying—
Free from death and fear of sinning,
Blissful visions e'er enjoying.
Angelic hosts thus laud his name,
The joyful sound let *man* proclaim,

The Lord arose at last—
His sufferings are pass'd.
Converted through his grace,
Let mortals rise from sin,
Then hope to see his grace,
And crowns of glory win.
Ascending the skies—
Immanuel flies—
O'er hell and o'er Satan victorious,
Captivity leading—
For sinful man pleading,
He rises triumphantly glorious.

Ye everlasting gates, your portals lift on high!
The King of glory comes—behold the Saviour's nigh.
Ye princes lift your gates!
And let your Monarch in,
The King of glory waits—
The conqueror of sin.

To him, my soul, now wing thy flight,
Who sits enthroned in heavenly light.
Drink, drink of bliss at Zion's fount,
What rapture this! with *him* to mount,
To seek the things that are above,
And triumph in eternal love.

What though for sin these bodies shall
Return to kindred dust—
Since he the Lord and head arose,
So we his members must.
His grave is glorious,
He is victorious!
Ascending in the west,
Is now supremely bless'd;
And with glory surrounded,
His foes are confounded—
He sits on the Father's right hand,
In mercy relenting,
To sinners repenting,
He rules with eternal command.
Upon his head
All honors rest,
And ev'ry age and ev'ry clime pronounce him bless'd!

Anson county, N. C., April, 1838. J. B.

IDOLATRY OF THE EAST-INDIES.

It will add yet more to the discovery of the nature of idolatry, to show that those nations, which are at this day charged with idolatry by the Church of Rome have acknowledged one supreme God. And I shall now show that those idolaters who have understood their own religion, have gone upon one of these three principles, either, 1, that God hath committed the government of the world under him to some inferior deities, which was the principle of the Platonists, and of the Arabians, and Persians. Or, 2, that God is the Soul of the world, and therefore the parts of it deserve divine honor, which was the principle of Varro and the Stoics. Or, 3, that God is of so great perfection and excellency, that he is above our service, and therefore what external adoration we pay ought to be to something below him: which I shall show to have been the principle of those who have given the least external adoration to the supreme God.

These things I shall make appear, by giving a brief account of the idolatry of those parts of the world, which the emissaries of the Church of Rome have showed the greatest zeal in endeavoring to convert them from their idolatries.

There are two sects in the East Indies (if I may call them so) from whom the several nations which inhabit there have received what principles of religion they have; and those are the Brachmans and Chinese; and the giving account of these two will take in the ways of worship that are generally known among them.

For the Brachmans, I shall take my account chiefly from those who have been conversant among them, and had the best reason to understand their religion. Francis Xaverius, who went first upon that commendable employment of converting the Indians, saith, that the Brachmans told him they knew very well there was but one God: and one of the learned Brachmans in his discourse with him not only confessed the same, but added, that on Sundays, which their teachers kept very exactly, they used only this prayer: I adore thee, O God, with thy grace and help for ever. Tursullinus saith, that they confessed this to be one of their great mysteries, that there was one God maker of the world, who reigns in heaven and ought to be worshipped by men, and so doth Farricus. Bartoli not only relates the same passages, but gives this account of their theology: that they call the supreme God Parabrama, which in their language signifies absolutely perfect, being the Fountain of all things, existing from himself, and free from all composition: that he committed to Brama the care of all things about religion; to Wistnow, another of his sons, the care of men's rights and relieving them in their necessities; to a third, the power over the elements and over human bodies. These three they represent by an image with three heads rising all out of the same trunk; these are highly esteemed and prayed to, for they suppose Parabrama to be at perfect ease, and to have committed the care of all to them. But the Brachman Padmanaba gave a more particular account of the management of all things to Abraham Rogers who was well acquainted with him, and was fifteen years in those parts. Next to Brama, they make one Dewendre to be the superintendent deity, who hath many more under him; and besides these, they have particular deities, over the several parts of the world, as the Persians had. They believe both good and evil spirits, and call them by several names: the former they call *Deutas* and the other *Ratsjaies*, and the father of both sorts to be Brachman the son of Brama. In particular cases, they have some, saith Mr. Lord, (who conversed among them and to whom Mons. Bernier refers as to one who gave a faithful account of them) whom they honor as saints and make their addresses to; as for marriage they invocate Hurmount, for health Vagenaught, for success in wars Bimohem, for relief Syer, &c; and I suppose incontinent persons may have some one instead of St. Mary Magdalen to pray to. The custom of their daily devotion, as the Brachman Padmanaba said, was first to meditate of God before they rise, then after they have washed themselves they repeat 24 names of God, and touch 24 parts of their bodies; upon sun rising they say prayers and pour down water in honor of the sun, and then fall down upon their knees and worship him, and after perform some ceremonies to their idols, which they repeat in the evening. The particular devotion which they have to their saints and images, and reliques is fully described by Boullaye-le-Gouz in his late travels into those parts. Mandelso saith, that in the time of their public devotions, they have long lessons about the lives and miracles of their saints, which the Bramans make use of, to persuade the people to worship them, as intercessors with God for them. Among their saints, Ram is in very great estimation, being the restorer of their religion, and a great patron of their Bramans; Kircher supposeth him to be the same with him whom the Japonese call Xaca, and the Chinese Ken Kian, saith Kircher, χε Kia, saith Marini, and those of Tunquin Chiaga, or as Marini Thic-Ca, in all which parts he is in very great veneration; him they look on as the great propagator of their religion in the eastern parts, and they say he had 80,000 disciples, but he chose ten out of them all to disperse his opinions. From whence it is supposed that the religion of the Brachmans hath spread itself not only over Indosthan, but Camboia, Tunquin, Cochinchina, nay, China itself, and Japan too; where it is an usual thing for persons to drown, burn or famish themselves for the honor of Xaca. This sect was brought into China 65 years after Christ from Indosthan, as Trigautius, (or rather Mattheus Riccius tells us, for Bartoli assures us, that Trigautius only published Riccius his papers in his own name) which he supposes was brought in by a mistake for the Christian religion, (and surely it was a very great mistake) but for all that, Trigautius hath found a strange resemblance between the Roman religion and theirs. For, saith he, they worship the Trinity after a certain manner, with an image having three heads and one body; they extol cælibate to a high degree so as to seem to condemn marriage; they forsake their families, and go up and down begging, (i. e. the order of friars among them,) their very rights and customs are like ours; they have images in their temples, and their very habits agree with ours. In all this he mentions nothing of the Christian religion, but only the rewards and punishments of another world; which most nations of the world have believed; and for their other resemblances much good may they do themselves with such parts of Christianity. To these Bartoli adds, the worshipping the Mother of God with a child in her arms, their penances, monasteries, nunneries, nay, their very beads and indulgences; and Semedo saith of their priests, that they wear their heads and beards shaved; they worship idols; they marry not; they live in convents 4 or 500 together; they beg; mutter prayers; they sing; they have several offices and prayers against fire, tempests, misfortunes, and especially for the dead; in which functions they use sacerdotal garments; their caps are like ours, and their sprinkling brushes without any difference at all; they eat neither flesh, nor fish, nor eggs, neither do they drink wine. But for this last clause of fish and wine, I might have imagined he had been describing a sort of men much nearer home. The same resemblances Bartoli finds, and stands amazed at in Japan; here again, he finds one image with three heads for the Trinity, and forty bands to denote his power, which they call Denix; (but he saith, their philosophers interpret it of the sun, moon, elements and first matter,) here they cross themselves, but with a St. Andrewe's cross; and say their prayers exactly with their beads, of which they have 180 on a string; and which is yet more observable, they understand not one word of their prayers, and yet they hope for forgiveness of their sins for saying them. They have a kind of Ave-Mary Bell for the times of their prayers: have pilgrimages to certain places, and have great indulgences promised them for visiting them every year; they have a tribunal of general confession, and troops of persons who carry their images in procession, and have great honor to reliques; especially to a tooth of Xaca at Meaco, which they look upon as of mighty vertue, being brought forth, either to obtain rain or fair weather: and which adds yet more cause of admiration, they have a pope too, the Dairo, whom he calls Zazzuz, who hath the chief care of religion, and of canonizing whom he thinks fit, and thence have the honor of Camis or saints; he consecrates patriarchs and prelates, who make priests with a power of sacrificing with odors, and of disposing the merits of Xaca and Amida for the benefit of the living and the dead. Besides, saith he, they have multitudes of religious orders, black and grey, eremitical and cœnobitical; and nuns which are very serviceable and kind to the Bonzii, who shave their heads, profess cælibate, abstain from flesh and fish, and observe their hours of devotion to Xaca. These things, Bartoli saith, he had from those who were eyewitness, and had been long conversant among them. But to increase the admiration yet more, Greuber in his late account of his return from China, A. D. 1661; by the way of Lassa, or Barantola, as Kircher calls it, but Greuber himself Baranateka, (where, he saith, no Christian had ever been) yet there he found extreme unction, solemn processions, worshipping of reliques, monasteries of men and women, barefooted missionaries, and several other things, which caused amazement in him; but above all he wondered at their pope, to whom they give divine honors, and worship the parings of his nails, and put them up in golden boxes, as a most excellent remedy against all mischiefs; and to him all the Kings of Tartary make their solemn addresses, and receive their crowns from him; and those that come near him, kiss his toe, as Kircher saith, and give the same adoration that they do to the Pope at Rome; and, saith he, is only due to him: which he looks on as a notable trick of the devil, to steal these customs from Rome, and to carry them into such a remote part of the world, where he little dreamed of being found out in his villany, had not Greuber chanced to have passed that way from China. I find these authors very much puzzled, what account to give of all these customs and ceremonies of theirs among infidels and idolaters; Kircher runs back to presbyter John, others to St. Thomas; when, alas! they all come from the same fountain, from whence they came into the Roman Church, *viz.* folly and superstition.

And they do not want wit to defend themselves upon the very same grounds, that they do: as for instance, in their worship of images and saints, (as they esteem them) as most proper to our purpose. Nicoulaus Pimenta in his epistle to Claudius Aquaviva, General of the Jesuits from Goa, A. D. 1600, saith, that when they disputed with the Brachmans, about their worship, they told them, And we likewise worship one God as well as you, and refer all the honor to him which we give to other things. I would he had told us what answer he gave them; but I find not a word of that: neither can I see what it was capable of, unless he told them that they lied. And we have a considerable testimony of an understanding gentleman of Rome, who had the curiosity to inquire strictly into the worship the Gentiles in India gave to their deities; that they have no other name to express their deity but deu or deuru, which are likewise given to princes; from whence he infers that the gods of the Gentiles, although adored and worshipped both in ancient and modern times, were never looked on in the same degree with God the Creator of the universe, and wherein almost all nations of the world have and do hold him, some calling him the First Cause, others the Soul of the World, others Perabrahmi as the Gentiles at this day in India: but the other gods are and were always with him, as saints are with us: of the truth whereof I have great arguments at least among the Indian Gentiles; or at the highest they esteemed them only as men deified by the favor of God, as Hercules, Romulus, Augustus, &c. Mons. Bernier when he was at the University of the Brachmans in Benares upon Ganges, discoursing with one of the most learned men among them, he proposed to him the question, about the adoration of their idols, and reproaching them with it, as a thing very unreasonable, they gave him this remarkable answer, We have indeed, in our temples store of divers statues, as those of Brama, Mahadeu, Genich and Gavani, who are some of the chief and most perfect deutas; and we have also many others of less perfection, to whom we pay great honor, prostrating ourselves before them and presenting them flowers, rice, oyles, saffron, and such things with much ceremony; but we do not believe these statues to be Brahma or Bechen, &c., themselves, but only their images and representations, and we do not give them that honor but upon the account of what they represent. They are in our temples, because it is necessary for praying well, to have something before our eyes that may fix the mind; and when we pray, it is not the statue we pray to, but he that is represented by it. For the rest we acknowledge, that 'tis God that is absolute, and the only omnipotent Lord and Master. This, saith he, was his answer without adding or subtracting any thing. And I desire to be resolved by T. G. whether upon these principles they were guilty of idolatry, or no? I am sure their Church accounts them so; and yet they neither believe their images to be gods, nor terminate their worship upon them; and if they be guilty upon these principles, T. G. can never clear the Church of Rome.

Bishop Stillingfleet.

COMMUNICATIONS.

For the Churchman.

MISSIONARY HOURS.—NO. V.

——— Shall enmity and strife,
Falsehood and guile, be left to sow their seed;
And the kind never perish? The law of faith
Working through love, such conquest shall it gain,
Such triumph over sin and guilt achieve?
Almighty Lord, thy further grace impart!
And with that help the wonder shall be seen
Fulfilled, the hope accomplished; and thy praise
Be sung with transport and unceasing joy.

Wordsworth.

Being a few days since in company, the conversation chanced to turn upon the subject of missions, when one of our number much lamented the want of funds which is now distracting all those operations for the spread of the Gospel. "Surely," said he, "Christians cannot have at heart the advancement of the cause of Christ: surely they must be slumbering, and forgetful that upon the exertions of *each* individual in the Church it depends whether immortal souls shall be saved by preaching or not; how shall they hear without a preacher, and how shall they preach except they be sent? I am inclined to believe that the great reason of this lukewarmness in a cause so glorious is owing to the general ignorance which prevails upon the subject; the unwillingness of the majority to reflect on what they are called upon to do; and their not perceiving the absolute necessity of their exerting themselves. They enclose themselves within the brazen wall of their own immediate affairs and never look beyond it. I cannot for a moment suppose that if they were seriously to consider the blessings which they enjoy under the gospel dispensation, even in a temporal point of view; or if they were to cast up their eyes to heaven, and there, by faith, see the joys laid up in the love of God for believers; and then contrast this with the temporal misery where the Gospel is not known, and consider the awful state of eternal death, where the worm dieth not, and the fire is not quenched—I cannot, I say, for a moment suppose but that they would strenuously exert themselves to save their fellow-sinners from a state so horrible, so full of terror. Who could continually have before his eyes the accumulated misery, extending to eternity, of many millions, and yet hear of missions with as little concern as of an event of passing interest?—Who could realize it as his own individual case and not shudder at the thought of being thus deserted? And this is as I have generally found it. On no subject, perhaps, is there more ignorance, and, what is more surprising, no one appears to be ashamed of it, than on what has been done, and what is doing, not only for the Heathen, but for our fellow-citizens in the new countries. How very few are there who are not perfectly content to remain totally unknowing of the state of the world as regards its being evangelized! and how willing are they to rely on sophistical arguments to excuse their inattention, which, on any other subject, they would be ashamed to have laid to their charge! In fact, a stranger would suppose that the whole was a mere visionary theory, on which it was necessary to say something, but which was altogether unworthy of occupying the time or thoughts of a man of sense."

"I admit," replied Clothio, "that there is some justness in your remarks; and though, in a measure, they apply to the present, yet still more so to the days that are past. Nothing gives me more pleasure than to see both an interest in, and an acquaintance with this subject gradually spreading itself throughout the Church; and that error in opinion is slowly but surely fading away, and truth more brightly shining. Indeed much, very much yet remains to be done, but I see enough to cheer me in the hopes of better times, and a prospect opening out that the day will shortly come when all Christians,

One spirit animating old and young,

will feel that in that name, and by their baptismal vow they are bound diligently to spread the knowledge of their Saviour, or in other words, to do for missions all that lies in their power. The great and pure principles of all such action,—*the love to* God, *and the love to man*,—is not only daily admitted as the *only true* one, on which we can safely depend; but is, if I mistake not, sinking into the hearts of believers, and producing those effects which it alone can do. Yet as far as your remarks apply to the present decrease of funds, you must permit me to differ from you. I look upon it, not as a sign of decrease of interest on the subject, but to be owing to the tempest which has swept through the land, levelling in its course all energy and prosperity, and leaving as but the wreck of what we were. This adverse fortune has shorn us of what we were able and willing to cast into the Lord's treasury, and left us poor and incapable of doing any thing for those at a distance. Charity, we still have, but charity begins at home, and is at present too much crippled to stir from our doors."

"Very true," interrupted Cymochles, "but it is very poor charity, if such it be at all, which *stops* there. I cannot for a moment admit, and you must excuse me for contradicting you, that this is a Christian principle. The end of all Christianity is to make us forget ourselves and consider the wants of others. *Self* is the root of all evil; it is the god which mankind has worshipped since the fall, and it is the last enemy which the Christian totally overcomes.—Just in proportion as this idol self is torn from our hearts, so we become sanctified and likened to our blessed Master and Saviour. To forget ourselves is godlike, to think only of ourselves belongs to the mere irrational creature. Christ tells us that if we will be his disciples, we must *deny* ourselves; and the very idea of active love towards the world supposes the principle of sacrificing what is agreeable to ourselves for the benefit of others. If this be not done, if we show not our love by its fruits, we may say that we do love our fellow men, and we may even succeed in convincing ourselves of it, but we shall persuade no one else to be our dupe.

"This opinion of yours I have heard maintained of late till I am thoroughly wearied of it,—wearied I say,—because I cannot perceive the truth of it as a Christian principle. I am told that the misfortunes of the times put it out of the power of the Church to assist in benevolent schemes. I look around me for this poverty, and I see each one living as well and as comfortably as ever. A few glaring luxuries, a few extravagancies may here and there be lopped off; but where, I ask, is the general diminution of comfort which such a state supposes? Is not every one living as well as before; and though, perhaps, neither making nor laying up so much money, yet are they not very slightly retrenching their accustomed expenses? The charity of the community,—I say not of *all*,—has long appeared to me to stand upon this principle, that is, of their superfluities to give something, but when self-denial is required to give nothing. Before the present time I was often tempted to doubt the truth of this opinion: I love mankind too well to think worse of them than I can help; but does not what we now see strongly tend to confirm this idea? Else why is it that the first thing which is withheld is the offerings to God, the moiety of that which he has given us, and still allows us in his mercy to preserve? We all admit that our best deeds are in the eye of God only worthy as far as, and because they are done with a view to the glory of Christ, and spring from a love to him; and in the beautiful parable of the widow's mite we are shown, that the value of our gifts must depend upon the *mind* with which they are made: but likewise we learn that if our charity costs us no self-denial, if it be merely given as a matter of course, it is of little worth as a Christian oblation. That the evil times are the cause of this falling off of missionary resources no one can doubt; but whether, among Christians, they *ought* to be so is a very different matter; and I think, on calm reflection, it must be decided in the negative.—We are ever safe in following the Bible; let us see what example is set us there: the case of the early converts is nearly similar to the present. That the Gospel might be spread funds were required, and those who had them, came and laid their all at the apostles' feet.—They hesitated not whether they should give just what would leave them in good circumstances, but they gave all. Their love to God was great, and so consequently were their exertions and self-denial. In comparison how contemptible appears to us the character of Ananias. To uphold its character as a Christian community, it seems to me absolutely the duty of the members of the Church in this juncture to practise stern self-denial. What did you give of your temporal possessions for the cause of God last year? Give the same now; "but, say you, I cannot." Yes it is equally in your power; retrench your expenses, and save it out of your conveniences and comforts. Depend upon it you will never miss it, for God will repay it a thousandfold, if not in kind, yet in spiritual blessings.

We boast, and a proud boast it is, that ours is the true Church of Christ, founded on his commands, and after the directions of the apostles. If so let us prove it. Let it stand up before the world as the Church pre-eminently moved and edified by the Holy Spirit; and as times grow dark, and difficulties increase, let us, lifted up by faith, boldly stem them, and raise our heads above the mists and storms of the world. Then will the sun shine upon us, and then will our light be reflected to all, far and near.

T.

For the Churchman.

MEDICÆ SACRÆ.—NO. VIII.

We have seen then from our past survey, that there is abundant evidence to prove that the diseases of the ancient Jews were similar to those of modern times; and that although subject to the same laws, yet owing to the very imperfect state of medical science, they were for the most part intractable, beyond the reach of priestly skill, and often subjected the unhappy sufferer to a life of seclusion, solitude and despair. We have seen moreover, that diseases and events of daily occurrence were described under the similitude of *angels* or messengers of God, distinctly emanating from his command, and sent to accomplish the high purposes of his will. But were there not among the ancient people of God diseases of the *mind* as well as of the body? Were they exempt from one of the greatest calamities incident to our race? Far from it. So common indeed was insanity among the Jews, that David undertook to pass himself off as a madman. "He changed his behavior, and feigned himself mad, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard,"—and so well did he personate the character, that he actually deceived the king of Gath, who said to his servants, "Lo, ye see the man is mad."

The first case of insanity we have detailed in the Bible is that of Saul. The manner in which it is related is worthy of particular notice. "But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him, and Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee. Let our lord now command thy servants, which are before thee, to seek out a man who is a cunning player on a harp; and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well. "And it came to pass when the evil spirit from God was upon Saul, that David took a harp and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him."

It is to be remarked that the word "evil" is not in the Hebrew text; and the Septuagint leave out "of God" and have only "*pneuma poneron*," evil spirit. The *Targum* says *the evil spirit from before the* Lord, and in the Arabic it is, "*The evil spirit by the permission of* God"—are we to consider Saul's disease as *natural* or *supernatural*, or of a mixed kind, in which *diabolical* influence preponderated? we believe that it was a natural disease coming under that species of madness, called by Dr. Good, "*Ecphronia Melancholia*," or melancholy madness. The causes which produced this state of mind are obvious from the sacred narrative. Samuel had been sent to reprove Saul for disobedience, and had said to him, "because thou hast rejected the word of the Lord, he hath also rejected thee from being king," and David had accordingly been subsequently anointed king. But on the supposition that David was not made king till after Saul's attack, it is certain that he had slain Goliah; that he had become a favorite with the people, and had excited Saul's jealousy, so as to be obliged to withdraw to avoid the effects of his anger. Saul appears to have been a weak, a tyrannical and a proud man.—He could neither bear prosperity nor adversity; his temper was peevish, fretful and outrageous, and his passions being without restraint, constantly grew more headstrong and dangerous. They at length carried him to such a pitch that he became actually insane, mistaking his friends for his foes, and attempting to imbrue his hand in their blood: more than once he attempted to assassinate his own son; he hunted for David's life, and inhumanly ordered the innocent priests of the Lord at Nob to be murdered. Speaking of Saul's death, Adam Clarke says, "Taking Saul's state and circumstances together, I believe there is not a *coroner's inquest* in this nation that would not have brought in a verdict of *derangement*; while the pious and the humane would every where have consoled themselves with the hope, that God had extended mercy to his soul." Dr. Good makes four varieties of melancholy; 1, gloomy; 2, restless; 3, mischievous; 4, self-complacent melancholy. We should say that it was the third variety of this complaint, with which Saul was afflicted. In describing this, the author above quoted remarks: In this most common form of mental alienation, the patient is sometimes extremely passionate, and will quarrel furiously with every one alike, in whatever tone or manner he is addressed, and expresses himself with great violence of language, occasionally with gross, unqualified abuse, but occasionally also in a style of repartee, that never was evinced in a sane state. More generally, however, he selects his objects of resentment, which are for the most part unaccountably taken from his nearest relations and kindest friends. Against these he harbors the blackest suspicion and jealousy, believing that they are haunting him to take away his money or his life, or to put him to torture. He loads them with every term of the deadliest hatred, or scowls at them with contempt, and denounces them as fools and idiots. Under the distressing influence of this horrid form of the disease, the mother abominates her infant family, and the wife her husband; the most chaste become lascivious, and lips which have hitherto uttered nothing but the precepts and the language of piety, become grossly profane and are the vehicles of oaths and impudence. The unhappy individuals are, at the same time, not only sensible of what they say or do, but occasionally sensible of its being wrong, will express their sorrow for it immediately afterward, and say they will not do so again. But the waywardness of the will, and its want of control by the judgment, urge them forward in spite of their desire, and they relapse into the same state almost as soon as they have expressed their regret."

That Saul labored under this form of melancholy, is obvious, and parallel cases could be quoted from all our standard works on this disease. The Targum of Jonathan says expressly that Saul was *mad or insane*. The *evil spirit* which is said to have "troubled him" was no more a spirit or messenger from God, than the evil spirit which, in Judges ix. 23, is said to have been sent among the Shechemites, which was nothing more than the *spirit of strife and dissension*. This form of expression is common in Scripture. See Hosea iv. 12; 1 Sam. xi. 6; xvi. 14; Judges iii. 10; vi. 34; xi. 29; xvi. 6; Ps. liv. 11; Ezek. xi. 19; xviii. 31. The efficacy of music in relieving Saul's malady, tends to remove whatever of doubt might otherwise rest upon it. That the charms of music, however agreeable, would be very incompetent to the task of subduing the untractable spirit of a veritable *demon* is sufficiently obvious. But that it might have power to allay a morbid melancholy, to soothe the angry passions, and quiet that nervous irritability, which lies at the foundation of insanity, is highly probable.—Thus we read in 2 Kings iii. 15, that when the Prophet Elisha was irritated and grieved at the bad conduct of the young men at Bethel, and at their tragical end, as well as by the presence of the idolatrous king of Israel, that "he called for a minstrel" or a person who played upon the harp, in order that his spirits might be calmed, so as to render him more susceptible of the prophetic influence. We are immediately told that "the hand of the Lord came upon him," i. e., the music had the desired effect; his mind was calmed and the power of God descended upon him. Cicero, in his Tusculan questions, lib. iv. says, that the Pythagoreans were accustomed to calm their minds and soothe their passions by singing and playing upon the harp. *Pythagoraci mentes suas a cogitationum intentione, cantu fidibusque ad tranquillitatem traducebant.*—*Dr. Scheuchzer* in his remarks on the malady of Saul, proposes the following theory, remarkable chiefly for its ingenuity. Health consists in a moderate tension of the *fibres*, which permits all the fluids to have an entire freedom of circulation; and to the *spirits* that of diffusing themselves through all the limbs; on the contrary, *disease* consists in tensions of the fibres morbidly weak, or morbidly strong. This latter seems to have been the case of Saul: and as the undulations of the air, which convey sound, communicate themselves to and through the most solid bodies, it is easy to suppose, that by the modulations of music all the fibres of his body, which were under the influence of their morbidly increased tension, might be so relaxed as to be brought back into their natural state, and thus permit the re-establishment of a free and gentle circulation of the fluids, and consequently of the animal spirits; and thus induce calmness and tranquillity of mind. However ingenious such speculations may be, they are in the very nature of the subject, not susceptible of proof. We come then to the conclusion that Saul's disease was not a diabolic possession, as maintained by some, but merely a mental malady or form of insanity common enough even at the present day.

The next case of insanity which we shall notice from the sacred writings, is that of Nebuchadnezzar. We are told in the fourth chapter of Daniel, that this haughty king "was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws." His disease appears to have been a singular form of *monomania*; in other words, he labored under a specific hallucination, by which he fancied himself an *ox*, and acted accordingly. His case somewhat resembles that of the maniac of the gospel, whose dwelling was among the tombs and the mountains, and who shunned the society of men. Illustrations of this form of mental disease may be found in every work on insanity. "The French Revolution," says Dr. Uwin's, "while it overthrew one monarch created many; nay, the mad-houses of France at this time were peopled with gods as well as kings. Three Louis XVI's. were seen together disputing one another's pretensions. There were, besides, several kings of Corsica and other countries; there were sovereigns of the world, a Jesus Christ, a Mahomet, so many deities as to render it necessary to distinguish them by the place they come from, as the God of Lyons, the God of the Gironde," &c., and the actions of these people accorded with their morbid fancies. Burton in his *Anatomy of Melancholy*, has the following remarks:—"*Lyconthropia*, which Avienna calls *cucubutam*, others *upinham insaniuns*, or wolf madness, when men run howling about groves and fields in the night, and will not be persuaded but that they are wolves, or some such beasts. *Actius* and *Paulus* call it a kind of *melancholy*, but I should rather refer it to *madness*, as most do. Some make a doubt of it whether there be any such disease. *Donatius* saith, that he saw two of them in his time. *Wierius* tells a story of such a one at *Padua*, 1541, that would not believe to the contrary, but that he was a wolf. He hath another instance of a Spaniard, who thought himself a bear. *Forestus* confirms as much by many examples; one among the rest, of which he was an eyewitness, at *Alcmaer*, in Holland, a poor husbandman that still hunted about groves, and kept in churchyards, of a pale, black, ugly, and fearful look. Such belike were King *Proetus*' daughters, that thought themselves kine! And Nebuchadnezzar, in Daniel, as some interpreters hold, was only troubled with this kind of madness. This disease perhaps gave occasion to that bold assertion of Pliny, "*Some men were turned into wolves in his time, and from wolves to men again.*" And to that fable of *Pausanias*, of a man that was ten years a wolf, and afterwards turned to his former shape; to *Ovid's* tale of *Lycaon*," &c. It is melancholy to reflect, that this quaint writer, so full of genius, learning, and genuine humor, furnished in his own case an illustration of one form of the disease which he so graphically describes: "He composed his book," says M. Granger, "with a view of relieving his own melancholy, but it increased to such a degree that nothing could make him laugh, but going to the bridge foot and hearing the ribaldry of the bargemen, which rarely failed to throw him into a violent fit of laughter. Before he was overcome with this horrid disorder, he, in the intervals of his vapors, was esteemed one of the most facetious companions in the University."

C. A. L.

For the Churchman.

CHRIST DIED FOR ALL MEN.

Mr. Editor,—It has always been my opinion that the conductor of a public print occupied a station, which, however important, and honorable, wielding immense faculties of benefit to the community, and as a missionary diffusing far and wide those essential principles of truth which are the true elements of human happiness, yet was surrounded by trials of no ordinary magnitude, and held a post by no means enviable for ease or composure of spirits. The title of your paper seems to bespeak for it the character of an interpreter of the truth as it is taught in the revealed will of God, and transcribed from that, in the standards of the Protestant Episcopal Church. I have watched its columns with some attention since its commencement, and must say that I have not yet detected it in any material variance from those venerable landmarks. An outcry has once or twice been heard from those who might be expected to differ from its views, but with the old established Churchman, who has not been warped by new-light reformers, or who has not been schooled in the divinity of Geneva, the columns of the paper which bears his name have always contained thoughts and presented doctrines in unison with those which he has been led to think had the impress of divine authority.—What was my surprise then to observe that your able article on the Salvability of the Heathen should have called forth any other expression from a Churchman than that of his hearty concurrence. What! Mr. Editor, did Christ die only for a few? Shall I be persuaded to believe this, when St. Paul tells me, "He died for all?" And when St. John tells me, "He is the propitiation for our sins, and not for ours only, but also for *the sins of the whole world.*" And what is the language of the 15th article, but an echo of this truth. He came to be a Lamb without spot, who by sacrifice of himself should take away the sins of the world; and also the still more express words in the prayer of consecration in the communion office, "Who made there by his one oblation once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the *whole world.*" Is this glorious truth of our religion, so clearly and so fully revealed, only a dead letter for the Heathen, and applicable only to that small fragment of God's creatures who have heard and received the Gospel? (See Romans v. 8–10.) And if Christ died for the Heathen as well as for us, has he died in vain? Amazed I have been to see the ground of uneasiness which one or two of your correspondents have expressed, that the truth of the salvability of the Heathen might, if generally received, materially affect the cause of foreign missions. Indeed! and what is this but the same sort of apprehension as was once expressed. 'If we let him thus alone all men will believe on him,' and if any thing is a truth of God should it not be received by all the world—should not all men believe it? For one, Sir, and I think I speak the sense of a very large majority of our Church—for one, if I could be persuaded that our foreign missionary enterprise is to be carried on under the influence of any other than scriptural views of duty—duty to God and to his Church—I should at once take off my name from its subscription list, and use every effort that was in my power to induce others to do the same. Is it then with the idea that unless our missionaries reach the shores of Asia and of Africa, and there preach Christ to the millions who inhabit those populous divisions of the earth, that without doubt they all go down to the abyss of perdition? St. Peter takes no such view of the Divine counsels, when he tells us that God is no respecter of persons; and St. Paul when he repeats the same sentiment—"There is no respect of persons with God." It has not a little surprised me that you did not lay some stress upon the parity which in one sense seems so plainly to exist in the two cases of the Heathen and of infants. The Saviour says, "He that believeth not shall be damned." How powerfully do we bring this text to the overthrow of the heresy of the Anabaptist, who making faith and repentance necessary for all baptism, bring with such a doctrine the denial of an outward and visible sign for the infant's hope of future acceptance, and denying the sign (to be consistent) must deny them the hope of salvation. Faith and repentance, if I rightly understand the Scriptures, are so far like the sacraments (which are memorials of the death of Christ and of our duty to God, to man, and to ourselves) as to be *generally necessary to salvation*, that is, necessary where they can be *exercised*. They cannot be exercised by infants. Infants then may be saved without them. They have something superior to them both—they have *innocence!* That is, the absence of actual sin. What is the case of the Heathen? He cannot exercise faith in a Saviour who has never been revealed to him or preached to him. Yet so far as he has by his feeble glimmering of light, attained a knowledge of a God, he worships and adores him. Will you say that such must go down to hell for their unavoidable errors of faith and practice? Original sin they have, and so have infants; but shall original sin condemn any soul to endless wo, when unaccompanied by actual transgression? Sin is the transgression of the law, not by *proxy*, but by actual personal offence, and where there is no law there is no transgression. Wofully then is that theology warped by the Genevan school, which would narrow down the hope of salvation to a chosen few. The death of Christ was to be in efficacy, not only coextensive with the sin of Adam, but was to be the saviour of life eternal and endless bliss to myriads of the human race, who by personal acquaintance with its consoling truth, had never learned to build their hopes upon this one, this only foundation of all human expectations of future and everlasting glory. (See Romans v. 15; 1 Corinthians xv. 22; Revelations vii. 9.) Mr. Editor, these preconceived systems are the bane of the Church. They have induced men in all ages to make every thing—yes even the very word of God—bend, and bend even till it should reach so low as that it should accommodate itself to the small dimensions of their own dwarfish size, but the bed is shorter than that a *man* can stretch himself in it, and the covering narrower than that he can wrap himself in it. In our study of our duty to God and to his Church, let us take no helps from such guides as those that have some little end of their own to answer when they offer us their direction. *Stet veritas ruat cœlum.* Clericus.

Birmingham Royal School of Medicine.—The following thesis has been selected by the Rev. Vaughan Thomas, of Oxford, as the subject of the Warneford Prize Essay for the present session—"The valves of the veins anatomically and physiologically described for the manifestation of the wisdom, power, and goodness of God as revealed in Scripture." The award to be made in August next, by the Hon. and Rev. the Dean of Litchfield, the Rev. Chancellor Law, Edward Johnstone, M. D., the Rev. Vaughan Thomas, John Eccles, M. D., and W. S. Cox, F. R. S.—*Birmingham Gazette.*

In consequence of the death of the Bishop of Sodor and Mann, the Prebendal Stall of Wilsford and Woodford, founded in the cathedral church of Sarum, is become vacant. It is reported that the prebend will not be filled up, but placed at the disposal of the ecclesiastical commissioners, and that its revenues will be paid over to the treasurer of the governors of Queen Anne's bounty.—*Wilts Herald.*

THE CHURCHMAN.

SATURDAY, MAY 26, 1838.

Removal.—The Office of the Churchman and the Protestant Episcopal Press is now open at 142 Fulton-street. All *business* communications should be addressed to Henry Cotheal, Agent and Treasurer, or Sherman & Trevett, 142 *Fulton-street.*

Persons changing their residences are requested to leave early directions at the office, 142 Fulton-street, so that no omission or delay may occur in the delivery of their papers.

Exchange papers and persons communicating with the Churchman will please take notice that our office is now 142 Fulton-street, where all documents for the editorial or business department must in future be left.

"Art *thou* a master in Israel and knowest not these things?"

Evangelical Obedience and Uncovenanted Mercies.—The substance of the communication of "An Inquirer" is to express his surprise that we should speak of *evangelical* obedience as being rendered by any other than Christians, and also that we should ground our hopes of salvation for the Heathen on any other foundation than the uncovenanted mercies of God. To this we reply that we know of no such thing as uncovenanted mercies. We look upon the supposition of such mercies as a mere figment of second-rate theologians, and one which has too long been the fatal soporific of the Christian world. No man with the Bible before him has a right even to think that they exist. If he hopes for them in regard to the Heathen he may with equal propriety hope for them in regard to the heretics and impenitent sinners, that have borne the name of Christians, and thus cheat himself into a belief of universal salvation. We can say for ourselves at least that we discard totally the belief or hope of any other mercies than those *covenanted* to mankind through Jesus Christ: and we believe most solemnly that every man who is not not found worthy of acceptance under the new covenant purchased by the precious blood of the Lamb of God, will be irremediably and eternally lost. What then is this covenant? We answer the question in the words of Dr. Hammond's Practical Catechism, which is conducted in the way of dialogue between a scholar and a catechist.

"*S.* What kind of doctrines contribute most to a Christian practice?

C. I conceive especially these five:—first, the doctrine of the first and second covenant, &c.

S. What do you mean by the first covenant?

C. I mean that which is supposed to be made with Adam, as soon as he was created, before his first sin, and with all mankind in him.

S. What was the mercy on God's part made over to him in that covenant?

C. It consisted of two parts, one sort of things supposed before the covenant, and absolutely given to him by God in his creation; another promised and not given but upon *condition*.

S. What is that which is absolutely given?

C. 1. A law written in his heart, teaching him the whole duty of man. 2. A *positive law* of not eating the fruit of one tree in the garden, &c. 3. A *perfect strength* and ability bestowed on him to perform all that was required of him, and by that a possibility to have lived for ever without sinning.

S. What is that which was promised on condition?

C. 1. Continuance of that light and that strength, &c. 2. A crown of such performance, assumption to eternal felicity.

S. What was the condition upon which the former of these was promised?

C. Walking in that light, making use of that strength; and therefore upon defailance of these two, (on commission of the first sin,) that light was dimmed, and that strength extremely weakened.

S. What was the condition upon which the eternal felicity was promised?

C. Exact, unsinning, perfect obedience, proportioned to the measure of that strength; and consequently, upon the commission of the first sin, this crown was forfeited, Adam cast out of paradise, and condemned to death, and so deprived both of eternity and felicity: and from that hour to this, there has been no man living (Christ only excepted, who was God as well as man) justifiable by that first covenant, all having sinned, and so coming short of the glory of God promised in that covenant.

S. What condition were Adam and consequently mankind concluded under upon the breach of the condition required in the first covenant?

C. Upon the fall of Adam he and all mankind forfeited that perfect light and perfect strength, and became very defective and weak, both in knowledge and ability of performing their duty to their Creator; and consequently were made utterly incapable of ever receiving benefit by that first covenant.

S. But why should God inflict that punishment upon all mankind for (or upon occasion of) the sin of that one man?

C. The most full and satisfactory reason may be this:—Because God, intending to take the forfeiture of that first covenant, intended withal to make a *second covenant* which should tend as much or more to the main end, the eternal felicity of mankind, as (or than) the first could have done.

S. What is the second covenant, and with whom was it made?

C. It was made with the same Adam now after his fall, in these words, "The seed of the woman shall break the serpent's head," Gen. iii. 15; and afterward repeated more plainly to Abraham, Gen. xxii. 18.

S. What is the condition of the second covenant, without which there is yet no salvation to be had?

C. I shall answer you first negatively, then positively. Negatively, it is not perfect, exact, unsinning obedience, the never offending at all in any kind of sin, (this is the condition of the first covenant;) nor, 2, is it never to *have* committed any *deliberate* sin in the former life; nor, 3, never to have gone or continued in any habitual or customary sin for the time past; but, it is positively, the *new creature*, or renewed, sincere, honest, faithful obedience to the *whole Gospel*, giving up the *whole heart* unto Christ, the performing of that which God enables us to perform, and bewailing our infirmities, and frailties, and sins, both in the past and present life, and beseeching God's pardon in Christ for all such; and sincerely laboring to mortify every sin, and perform uniform obedience to God, and from every fall rising again by repentance and reformation.

S. Be pleased to tell me by which of these two covenants it was by which the Jews were to expect salvation?

C. Both Jew and Gentile, that is, every man that ever was or shall be saved from the beginning of the world, was, and is, and shall be saved by this *second covenant*."

Here then we have Dr. Hammond's authority for saying that *all men*, both Jews, Gentiles, and Christians who ever have been or ever will be saved, will be saved under the new covenant, and in consequence of mercies dispensed through it, and on those conditions which God for Christ's sake has promised to accept.

We have also Dr. Hammond's authority for the distinction which we laid down in our article of the 19th instant, between *legal* and *evangelical* obedience.—The same distinction is expressed more briefly by Dean Hickes, on "the true notion of justification."

"It was highly consistent with God's goodness to exact perfect and complete righteousness of our first parents in innocency, because they had strength sufficient to perform it, but to require that of their sinful, feeble, and broken posterity, which he required of them would be to require a talent where we are not able to pay a pound. * * And therefore we may assure ourselves that it is not *complete legal* obedience which is required of us, as the Pharisees first of all taught among the Jews, and the Pharisaical proselytes in the first planted Christian Churches, who thought that they could be saved by their works, [and whom St. Paul, in the epistles to the Romans and Galatians, wrote to refute.] * * * On the contrary, God's infinite beneficence made him change the old covenant of works into a new covenant of grace; in which we are justified not by *sinless, exact, and unerring* obedience, which is impossible, but by an *honest and sincere* obedience, which the Gospel by a metonymy of the cause for the effect, calls faith: as it is written, 'Abraham believed God, and it was imputed to him for righteousness.'"

This latter *kind* of obedience to the divine law being such as is accepted under the gospel covenant, we have called, in conformity as we believe with the best theological usage, *evangelical* obedience.

But "evangelical," it may still be said, relates to the Gospel, and the Gospel was not proclaimed till after the coming of Christ. To such objectors we submit the following quotation from Norris of Bemerton, the cotemporary of Stillingfleet and Locke, and the acute and profound opponent of the latter.

"But what, you 'll say, was the Gospel before the law, [of Moses?] Yes, as to the reality of its effect, though not as to the solemnity of its promulgation: for 'tis a great, though a popular mistake, to think that the gospel commenced at the appearance of the Messias. Then, indeed, was the full and final ratification of it, but the thing itself was long before, even ever since the cessation of the covenant of works, which went no farther than the person of Adam, and expired at his fall; immediately upon which the Gospel took place, and had thenceforward its constant effect, and men were saved then as they are now, by repentance and faith in Christ, who is therefore said to be 'the Lamb slain from the foundation of the world.'"

The reader may be startled, but we shall again intimate our belief that there never was a truer declaration made than (rightly understood) that of the infidel Tyndal, that Christianity is as old as the creation.—Neither to the early patriarchs, nor to the Jews, was the whole of the Gospel revealed, but, so far as it was revealed, its revelations were the object of faith, and its precepts the rule of repentance and obedience.—How far these revelations were diffused among the more ancient Heathen it is impossible to say. "God was indeed," says Bishop Montague, (Acts and Monuments, p. 157,) "Deus appropinquans, more near approaching unto, and more familiarly conversing with, the Jews, his some time chosen out and selected people, than unto the Gentiles, whom he suffered to walk in their own ways; yet did he not altogether abandon up and leave the Gentiles without direction, revelation, and instruction. 'They had,' saith Clemens Alexandrinus, '*prophets* sent unto them of their own, answerable to their apprehension and capacities, by whom he would bring to the knowledge of himself the best and most approved among them.' God's dispensations of mercy, and goodness, and the like, are in due proportion ever answerable unto and fitted for the measure of man's capacity. The Gentiles had not the measure of the Jews, but a measure and *dimensum* they had assigned to them. God did not leave himself altogether without testimony and evidence even among those who had become foolish in the vanity of their own ways." To say that *prophets* were sent to the ancient Heathen may sound very startling and extravagant to a modern reader: what would he say then if he were told that the fathers, in their arguments with their Heathen antagonists, used to quote the ancient Heathen prophecies of a Messiah, as well as, when arguing with the Jews, they used to quote the Jewish prophecies? He may be surprised, but his surprise ought to be lessened by the recollection that the holy Job was himself—a Heathen. This topic is one of which Bishop Horsley, in his celebrated treatise on the Sybilline Oracles, has done little more than skim the surface; and which indeed at the present day we may despair of ever seeing fully explored. Others may draw the line where they will: for ourselves we prefer to say that the object of faith for these ancient Gentiles was all the truth which God revealed to them; that so far as the law of God was manifested to them, so far they were bound to obey it; and that whenever any of them yielded to this law an *honest, sincere, and faithful* obedience, in other words, an *evangelical* obedience, they found a gracious acceptance. "Their hearts," says the same author, quoting the words of St. Augustine in regard to those Gentiles of whom Job was an example, "were made clean by the same faith in the same mediator, and charity was therein diffused by the Holy Ghost. Ask not how this was done: for God is various, strange, and admirable in his ways, and wonderful in his works. His mercies are a bottomless depth, and who can search into the secrets of his goodness?"

Thus far we apprehend there is no difficulty in supposing that an *evangelical* obedience may be rendered to the law of God by some others than modern Christians. Turn we then to the more rude and ignorant Heathen, who have no other law than the law of nature, fortified, however, as we must take leave to think, by some relics of traditional revelation.

In order to meet their case and set the subject in a clearer light, let us carry our minds forward to the great and dreadful day of judgment, when, as the sure word of God declares, all mankind are to be rewarded or punished for the *deeds* done in the body.—Will all mankind be judged by the same law? So some would seem to imagine; but let Bishop Bull answer the question. We quote from one of his Latin works, (*Examen Censuræ Respon. ad Animad.* xvii.,) and request the reader to trust us for a faithful translation.

"You speak as if there were some one law which would be for all persons the rule of judgment at the last day; and as if that were apparent from the second chapter to the Romans; both which views are entirely wrong. For all persons will not be dealt with in the final judgment according to the rule of the same law, but every one according to the rule of that law or dispensation under which he has lived; as the apostle plainly teaches in the twelfth verse of the second chapter to the Romans:—'As many as have sinned without law, shall also perish without law; and as many as have sinned in the law shall be judged by the law;' that is, the nations (or Heathen) who have not possessed the written law shall be judged by *the law of nature:* while the Jews shall be judged by the written law of Moses, viz. that which has been imposed on them.

"He who affirms that the law of perfect obedience (in the sense in which it is understood in our argument) is to be the rule of the final judgment, not only trifles, but is manifestly insane. For from that affirmation it would follow that the whole human race would utterly perish in the final judgment.

"If the law of perfect obedience were taken in your sense, namely, as a law which proposes or exhibits perfection, although it does not exact or demand it under pain of damnation, it would still be untrue that all men will be judged by the rule of that law which is the standard of perfect obedience. For all those who have not had the positive law (who have always been by far the greater part of the human race) will be judged according to the rule of *the law of nature*, as the apostle teaches in the celebrated passage just quoted. And the man who shall pretend that the law of nature is a law of perfection, equal in all respects to the Gospel, [ad Anticyras relegandus est] needs an infusion of hellebore to cure him of insanity.

"But, Sir, what transcends all bounds of extravagance, is your last affirmation that St. Paul, in the third chapter to the Romans, denies that any person can be justified by the law which will be the rule of the last judgment. This is the same as if you had plainly said that no man will be saved in the last judgment. For inasmuch as there are but two opposite acts, justification and condemnation, if none will be justified by the law which will be the rule of judgment, it inevitably follows that all men will be condemned in the last judgment. Really, Sir, I am ashamed and mortified seriously to refute such utter absurdities. And yet these you call *animadversions* on my work! Truly, my dear censor, after such discreditable specimens of your art, you will cease, if you are wise, to offer any further criticisms on my performance."

Here we have Bishop Bull teaching us that mankind are to be judged at the last day according to the rule of the law or dispensation under which they have lived; the Jew (before the coming of Christ) by the law of Moses, the Christian by the law of the Gospel, and the Heathen by the law of nature. To the two former laws there will probably be no scruple in allowing that *evangelical* obedience will find favor with our merciful Judge. But before we touch the question what kind of obedience will be demanded or graciously accepted of the Heathen, it may be well first to inquire whether the judgment itself of the Heathen will not result in their universal condemnation. On this point we submit the view of Bishop Seabury.

"These observations confirm what I have before observed, that Christ's own servants, the Christian Church, and all to whom the Gospel hath been made known, shall be judged in the process described in the parable of the talents; the law of the Gospel being the rule of that judgment. And the nations, the Gentiles, the Heathen, they to whom the Gospel hath not been made known, shall be judged according to the process now under consideration; and *the law of reason and conscience* shall be the standard of their trial."

"To the good and virtuous among the Gentiles the gracious Judge will turn his placid countenance; and, extending wide the arms of his mercy, will open his life-giving lips and announce their acquittal in these joyful words, 'Come, ye blessed of my Father, *inherit the kingdom* prepared for you from the foundation of the world; for I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me.' These are all works of reason and humanity; such as nature, reason, and conscience teach and require; and such as God, the author of nature, reason, and conscience demands and will accept."

"Upon the same principles is the process of the general judgment conducted. Works of goodness and mercy, in which alone our imitation of God can consist, are the only ones required of those Gentiles to whom the Gospel of Christ had not been made known."

"How gracious is God! How holy in all his ways and righteous in all his works! To these Gentiles he had given but little, compared with the blessings and advantages conferred on his Church; and of them but little is required. He will accept them according to what they had, and will not require of them what they had not. To them the will of their Master, the Gospel of Christ, had never been published; they, therefore, are not to be judged by the law of the Gospel, but by *the law of that reasonable nature* which he hath given them. By this law the duties of humanity and mercy, and love are enjoined; and from it may be clearly deduced by that reason and conscience, which are the only foundation of virtue and morality. And wherever their works appear they will find favor and acceptance of God through the atonement and intercession of Him who died for the sins of the world."

"In the acquittal and acceptance of these good and virtuous Gentiles we see an instance of the efficacy of the mediation of Christ—that it does in truth and reality extend to the whole world, from the promise of a Saviour to Adam to its final period—even to those who have known nothing of him."

Thus it appears that as we have ground to hope God will graciously accept from the Christian an *honest, sincere, and faithful* obedience to the law of the Gospel, so we have also ground to hope that God will in like manner accept from the Heathen an *honest, sincere, and faithful* obedience to the law of nature. This *kind* of obedience, standing as it does in opposition to *legal* obedience, and being such as is suited to the genius of the *gospel* covenant, we have called *evangelical* obedience. If any person, however, is offended at the word in its application to the Heathen; we cheerfully surrender it. But the thing itself we cannot surrender. Christ has died to procure for *all* men the possibility of repentance: and the Heathen, therefore, both before and since his coming, who believes in God, avoids those sins which the law of nature prohibits, and practises the duties which it imposes, exercises a faith, repentanae, and obedience which—whether called evangelical or not—are suited to the genius of the gospel covenant, and through it acceptable to God. No man can deny this without being entangled in inconsistencies or fairly landing on the ground of a limited atonement. Is the reader startled at this? We would ask him. Do you believe that any of the Heathen will be saved? There breathes not the man that would say no. Well then, if saved; and if, as our Saviour declares, all who obtain "the resurrection of life," will have "done good," will they not have wrought good works? And must not good works have sprung necessarily from a true and living faith? And if so, will not the Heathen who are saved have exercised an evangelical faith and obedience? It needs, we are persuaded, only an expansion of vision, an humble but resolute excussion of the every day trammels of thought, an opening of the soul into the full spirit and measure of the profound generalities of scholastic theology, an oblivion of our tiny selves and a comprehension of all mankind in the eye of our mind, to enable us to grasp this truth, in its simplicity and its fulness. And after we grasped it what have we but the plain axiom which is in everybody's mouth and which, without being logically developed, finds favor with every person of unsophis ticated common sense, that *no man shall perish save through his own fault?*

But after all it may be thought that these Heathen will obtain some inferior kind of salvation, will be saved in virtue of the law of nature or of their own natural strength, und not by means of supernatural grace, and extraordinary assistance above that which the law of nature can afford; or that though saved under the new covenant, they are yet saved by some means or process foreign to the new covenant, and not rendered capable of inheritance in the same kingdom with christians. Let Bishop Bull give the answer: we translate from the same work sect. 6.

"From all this it follows that nobody, placed under the law of nature alone, can, in virtue of that law, attain to the heavenly blessedness which is promised to us Christians; and consequently if any of the Heathens, on whom the light of the Gospel has never shone, obtain the kingdom of heaven, they must obtain this blessedness in virtue of the new covenant founded in the blood of Christ, and by the smaller aids [adminiculo] of some supernatural and extraordinary grace afforded them through Christ: according to our Lord's declaration,—'Unless a man is born again he cannot see the kingdom of God;' the reason of which is annexed. 'That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.'"

But it may be said, if all mankind are comprehended under the new covenant, and if God dispenses this grace and mercy, though in smaller measures, to such as are not joined to him in special or particular covenant, why need we in a Christian country be solicitous to have the promises sealed and ratified to us in the church? A hint from Dr Barrow may help us to a satisfactory answer.

'Unto Christians indeed this great benefit (for the reward, the encouragement, the support of their faith; and for promoting their obedience, who are in a nearer capacity and more immediate tendency to salvation) is in a more plentiful measure, and a more conspicuous manner dispensed; but that, besides that dispensation, there have been other (not so plainly signified, or expressly promised, yet really imparted) communications of grace, in virtue of our Saviour's merits, there are (beside the main reason alleged, inferring it from our Lord's being the saviour of all men) divers good inducements to believe. For even those Christians, to whom upon their faith the Holy Spirit is promised and bestowed, are by previous operations of God's grace (opening their minds, inclining their heart, and tempering their affections) induced to embrace Christianity, faith itself being a gift of God, and a fruit of the Holy Spirit. And before our Saviour's coming all good men have thereby been instructed and enabled to do well. And before any special revelation made, or any particular covenant enacted, (before the inclosure of a particular people or church, the confinement of God's extraordinary presence and providence to one place,) divine grace appears diffused over several nations, being watchful in guiding and moving men to good, and withdrawing them from evil; neither is there reason why such an appropriation of special graces and blessings (upon special reasons) unto some should be conceived to limit or contract God's general favor, or to withdraw his ordinary graces from others. God surely (*who is rich in mercy;* yea, hath *excessive riches of grace*) is not so poor or parsimonious, that being liberal to some should render him sparing toward others; his grace is not like the sea, which if it overflow upon one shore, must therefore retire from another; if it grow deep in one place, must become shallower in another. *Is the Spirit of the* Lord *straitned?* it is a question in Micah; and, *is my hand shortened at all, that it cannot redeem?* Is another question in Isaiah: *No; The* Lord's *hand is not shortened, that it cannot save; nor his ear heavy, that it cannot hear;* at any time, in any place; he is no less able, no less ready than he ever was, to afford help to his poor creatures, wherever it is needful or opportune. As there was of old an Abimelech among the Philistines, whom God by special warning, deterred from commission of sin; a divine Melchisedeck among the Canaanites; a discreet and honest Jethro in Midian; a very religious and virtuous Job in Arabia; who by complying with God's grace, did evidence the communication thereof in several nations; so it is not unreasonable to suppose the like cause now, although we cannot by like attestation certify concerning the particular effects thereof. We may at least discern and show very conspicuous footsteps of divine grace, working in part, and producing no despicable fruits of moral virtue, (of justice and honesty, temperance and sobriety, benignity and bounty, courage and constancy in worthy enterprises, meekness, patience, modesty, prudence, and discretion, yea, of piety and devotion in some manner,) even among Pagans, which if we do not allow to have been in all respects so complete, as to instate the persons endued with them, or practisers of them, in God's favor, or to bring them to salvation; yet those qualities and actions (in degree, or in matter at least, so good and so conformable to God's law) we can hardly deny to have been the gifts of God; and the effects of divine grace; they at least themselves acknowledged so much; for *no mind is good without* God, said Seneca; and, *virtue appears to proceed from a divine dispensation to them who partake of it*, said Socrates; and, *the best natured souls being constituted in the middle between the highest virtue and extreme wickedness, do need* God *to be their succorer and assistant in the inclining and leading them to the better side;* saith Max. Tyr. xxii.'

The whole of this magnificent passage bears upon the general subject, but we have adduced it for the particular purpose of expanding the author's incidental remark, that the inclosure of a particular people or church *confines* God's *extraordinary presence* to that people or church. Here then is the ground on which we stand. We know nothing of "uncovenanted mercies." We think it little short of impiety to presume upon them. But where the Church exists we say boldly to all mankind, that *there* and *there only* have they any right to hope for salvation. There God is extraordinarily present; there he commands men to seek him; there the promises of his grace and mercy are sealed and ratified; there is the sacred deposite of his heavenly truth; there the extraordinary succors of his grace are dispensed; there is the divine *standard of duty;* there the holiest requirements are enforced, and the most exalted happiness is attained; and perish the recreant minister of Jesus Christ, who seeing this truth dares not boldly proclaim it to the world, and leave the consequences to God!

The Atonement: a Charge to the Clergy of the Protestant Episcopal Church in Pennsylvania. Delivered in St. Andrew's Church, Philadelphia, May 16th, 1838, *at the opening of the Convention.* By the Right Rev. Henry U. Onderdonk, D. D. Bishop of the Diocese of Pennsylvania. Philadelphia: Jasper Harding, 1838.

We hope that the extracts which we are about to submit from this charge will induce our readers to procure it and give it a careful perusal; the discourse itself, as well as the notes which accompany it, being well worthy of study and preservation. The point of the charge is to show that the atonement is addressed to the *holiness*, and not to the *justice* of the Deity. The importance of the distinction will be manifest to those who consider that the death and sufferings of our blessed Redeemer are sometimes represented as an *equivalent* paid down to satisfy the demands of the divine justice. This theory, as Bishop Onderdonk shows, necessarily precludes *conditions*, and thus leads to the *unconditional* salvation either of a *few* or *all*, according as the atonement is understood to be either *limited* or *general;* the former of which is the view of the Calvinists, the latter of the Universalists. The true theory, on the other hand, which represents the atonement as addressed to the holiness of God is perfectly consistent with *conditional* salvation, and leaves room for the prescription of faith, repentance, and obedience, as the only terms on which a gracious acceptance can be secured. These views, however, will be more clearly illustrated in the language of the author.

THE ATONEMENT OFFERED TO THE HOLINESS AND NOT TO THE JUSTICE OF GOD.

So far then as analogy may determine, it cannot be held that the sufferings of an innocent Saviour in place of guilty men, were accepted as the payment of their debt. They were exacted by the sovereign power of the Majesty on high. And the motive which my argument suggests for requiring this atonement, was, that the divine holiness should be vindicated when the divine mercy grants pardon to the sinner; it was, that mercy and truth might meet together, that righteousness and peace might em-each other, there is mercy in God, but there brace are truth also and righteousness, which are another name for holiness. And while mercy pleads that the penitent sinner be not given to perdition, truth expostulates that the Holy One ought to maintain his moral perfection, for his own sake; and also, for the sake of others, not relax his discountenance of sin. To pardon any being in whom the least sin remains, on the ground of his being good enough, would be to yield so far God's moral perfection, and relax his discountenance of evil. Hence the penitent is forgiven, not in any degree on account of his imperfect goodness, but because the sufferings of Christ the Victim attest that God's moral perfection yields not, and that his discountenance of sin is not relaxed: so that those sufferings become the sole procuring cause of the penitent's pardon. Thus it is that mercy can act without contradicting truth, without infringing on holiness. And though we do not fully understand why God inflicts his abhorrence of evil on the person of a different being from those who have sinned, the doctrine, besides resembling in part certain providences of the innocent suffering for others, is not contrary to reason, as that doctrine is which compares sin to a pecuniary debt, and would thus make the Redeemer to have paid our moral debt. Expiation and payment are radically different: if they were not, one might pay beforehand for the privilege of offending. In the sacrifice of Christ, the divine purity or rectitude shows its infinite indignation against evil. On him who, having no sin of his own, agreed to represent our sins for this purpose, and who consented that for this great object the Lord should lay on him the iniquity of us all,----on Him is exercised the pure and awful indignation of a holiness perfect and repulsive of every stain. Strictly speaking, Christ does not undergo a penalty or punishment, for that is remitted; he suffers to attest that God is truly angry with sin, the anger being that of principle, not of passion: and this holy anger, we may remark, has no relation to placability: for placability in a matter of principle, if the word has meaning with such a reference, is so much surrender of principle This holy anger having had its course, the cross may be appealed to, as the proof that God has surrendered nothing of his moral perfection, in granting pardon to the sinner, when he repents, though in a degree he is a sinner still.

THE DOCTRINE OF AN EQUIVALENT ATONEMENT LEADS EITHER TO ABSOLUTE ELECTION OR UNIVERSAL SALVATION.

On the principle that the same offence ought not to be twice punished, or the same debt twice paid, justice having no demand after being once satisfied, those for whom Christ bore the legal sentence cannot themselves be punished. If so, and if Christ "died for all," and bore the sentence for "the whole world," then all must escape punishment hereafter, and be saved. Or else, the elect only being saved, Christ was sentenced and made payment for none but them; and then, of course, he did not "taste death for every man:" and there is but a step between this consequence and a decree of reprobation on all other human beings. Thus the doctrine that the atonement was addressed to the justice of God, in the popular sense, leads, unavoidably I think, either to Universalism, or to absolute predestination, and so impugns those Scriptures which declare an everlasting punishment for the wicked, or those which affirm that Christ was "the propitiation for the sins of the whole world." But no such consequences result from the theory that the atonement was addressed to the holiness of God. It is not a penalty endured for all, or a sum paid for all, which cannot be again claimed from any; or for a few only, making their safety unconditional, and leaving all others without its benefit. But it is a transaction which, rendering the pardon of sinful men consistent with God's moral perfection, has procured a pardon for all sinners, which will be granted to all who accept it; while those who will not accept it, are not released, as if their debt was paid, or their penalty fulfilled, but are still subject to the indignation of that divine holiness which they obstinately continue to dishonor. The ransom is paid for all; but those who prefer the bondage of sin remain captives. Thus we have a theory of the atonement which has no affinity whatever with either of the erroneous doctrines to which I have referred.

SALVATION OF INFANTS.

The theory I have rejected throws no light on the benefit derived by departed infants from the death of Christ. Infants are not subjects of justice, not being responsible, not having attained that ripeness of the moral faculty which only can give moral character to obedience or disobedience. They are indeed by the innate depravation of their nature, unfit for the undeviating rectitude originally required of man; they are incapable of moral perfection; their very innocence is not a moral quality, it is the mere absence of actual transgression. But, until they incur personal responsibility by intentional sin, the justice of God, whether commutative or distributive, has no demand on them. And if they die in this early condition, and are saved—as they require no atonement to the Divine justice—their salvation is not due to the cross, according to this theory of its benefit: justice has no claim against them, till they "know to refuse the evil and choose the good." Adopt, however, the other theory, and there is no derogation from the honor of Christ. The divine holiness must view with repugnance a creature who is born radically incapable of pure and perfect obedience, and who will not live long enough to gain the victory over this depraved nature. That divine repugnance requires an atoning intervention; and therefore the moral unfitness of an infant is laid, with all other human defects and blemishes, upon the Victim of the cross; the acceptance of the infant is thus rendered compatible with God's holiness; it has this large share in the Redeemer's benefits. And, dying without actual sin, it is through him cleansed from its pollution of nature, and thus has access to the Father and admission to heavenly bliss. Through the atonement the Divine purity is vindicated in receiving an infant to glory, though it bore a stain through its whole earthly existence.

CONDITIONS OF SALVATION.

The effect of the two theories, respectively, on the doctrine of the exclusive merits of Christ, as connected with that of conditions of salvation, deserves particular notice. I have remarked, that if the divine justice accepts the atonement as the full discharge of our debt or our penalty, there is no room for conditions. To make room for them, the discharge must be less than full; our repentance and faith, such as they are, being the balance. And this assumption clearly gives them the nature of a valuable consideration; in other words, of merit. But holiness, though it demands repentance and faith, is not by them vindicated in the pardon of sin; because they are defective in themselves, they are not the complete graces becoming fallen men, but perpetually require improvement; and because they reach not the standard of perfect obedience, the unimpeachable moral rectitude proper in intelligent creatures. And hence, while the divine holiness is perfectly vindicated by the atonement, so that all human sin is pardonable, it yet makes the change to a new heart the consideration on which sin will be actually pardoned, the consideration by which distinction is made between the godly and the ungodly in their final portions,

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—but not the valuable consideration.* This sort of consideration, a renewed mind, is indeed demanded by GOD'S holiness, as is the avoidance of any given transgression in those who commit other transgressions: but, as we would not allege that the thief is meritorious, or satisfies the divine holiness, in so far as he does not murder, since his character is unworthy independently of the latter crime, so we may not regard the new heart and life as meritorious, or satisfying the divine holiness, in so far as it is an improvement on the former condition, since the character is still deficient. From the nature of the demands of justice, he who performs one demand, though not another, is so far justified as he is obedient; but holiness makes an undivided demand, which cannot be discharged in part; it must be entirely fulfilled, or holiness will not be satisfied in any degree. The claim of justice, in the popular sense, is separable into as many parts as there are virtues or vices in the composition of character; but the claim of holiness is one in its very nature, though it be divided for the mere elucidation of law and duty; single points of innocence do not make a holy character. He who commits no murder, and has no desire of the sort, so far fulfils the requisition of justice, and may, in that light, stand on the merit of his innocence in this respect, whatever be the balance of his character. But under the eye of holiness, there must be *no* balance against him: if there be, he has no merit, but only demerit and condemnation. Hence the inspired declaration, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all;" not guilty of all kinds of sin, obviously; but guilty of unholiness, which violates the "whole law," whose concentrated precept is "be ye holy."† So clearly does the theory which builds the atonement on the divine holiness exclude all human merit, yet exact all possible human obedience. Repentance and faith then, the new heart and life, not being positive holiness, or innocence, are not in themselves acceptable to GOD; yet being comparative holiness, they may, through CHRIST, be accepted, while the character which is without this comparative quality, impenitent character, will be rejected. And thus the theory I recommend allows fully that salvation is conditional, without the slightest interference with the doctrine of the exclusive merits of the Redeemer.

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[*] The distinction between a consideration and a valuable consideration, may be found in the cures effected in looking on the brazen serpent. The "looking" was a consideration, and an indispensable one, but not a valuable one. That was only in CHRIST, procuring of GOD this, as he does every mercy.

[†] What is termed by some theologians the "remedial law," or the "new law," usually regarded as erroneous doctrine, because affording a pretext for human merit, belongs to the Justice theory. The atonement satisfies the justice of GOD for the penalty of so much of the perfect law as is beyond the ability, under grace, of fallen man. Thus the law is reduced, from requiring innocence, to requiring repentance and faith; and these man fulfils, and by fulfilling them escapes the remaining portion of the penalty. CHRIST has the merit of lowering the law; man, the merit of obeying it as lowered. By the Holiness theory however, the "remedial law" is superfluous; for were CHRIST to vindicate the divine holiness in reducing the perfect law, he would vindicate it in accepting repentance and faith, which are but moral imperfection at best: in other words, holiness requires the atonement for *both* branches of this process, for the entire mercy proposed; and thus the interposing of a "remedial law" is gratuitous.

IDOLATRY.—The article on our first page will be found to contain much curious information in regard to the idolatry of the East Indies founded on the representations of the Roman Catholic missionaries who resorted to that country during the sixteenth century.

It has been of late years considered to be in bad taste to charge the Roman Catholics with idolatry. We are by no means inclined to make the charge or needlessly to say any thing on the subject inconsistent with the most fastidious liberality. One thing, however, is an historical fact and cannot be denied: *viz.* that our fathers felt themselves debarred from communion with the Church of Rome on account of her idolatrous worship. As proofs of this they adduced the adoration of the host and their worship of saints and images. Among other writers who have sustained this charge is Bishop Stillingfleet, in his treatise on the idolatry of the Church of Rome. His opponents sought to repel the charge in regard to the adoration of the host, on the ground that, as the elements were believed to be transubstantiated into the body of the Redeemer, the real object of their adoration was CHRIST himself; and in regard to saints and images on the ground, that as the saints discharged the office of intercession, and as images served to recall the memory of those whom they represented, the *relative* worship which was paid to them *terminated* in GOD. These arguments drew from Bishop Stillingfleet a second treatise in defence of his former, in which he aims to show that the arguments of his opponents would lead to a justification of Heathen idolatry in its worst forms. It is from this second treatise that the extract on our first page is taken.

But did our fathers when they charged idolatry on the Church of Rome, when in the strong language of one of the homilies they declared that that Church for 800 years was sunk in damnable idolatry, when with plain language and cogent reasoning they bore testimony to her crying sin—did they thence infer that all who lived in her communion and participated in her delusion, were in consequence consigned to perdition? No! they were too *discriminating* to do this; and while with honest heart and steady hand they aimed the shafts which convicted their adversaries of error, they forgot not, by considerations derived from the same sacred oracles, to apply to the wound the balsam of charity. On this subject hear the language of Dr. Hammond.

"That this ignorance or false opinion will not make the worshipping of bread (remaining bread,) to be the worshipping of none but GOD, I conceive 'tis plain; or if it would, it would make the Heathens worshipping of an image to be the worshipping of none but that GOD whose image it was; for they sure believed as much that that image was become the body of GOD and animated by it as any Papist believes transubstantiation. But whether this error [of the Heathen] was as capable of apology or pardon, being infused into them by their false teachers, (*which yet they thought to be true ones and pretended to revelation* for it, saith Maimonides) as this which is taken up upon the words of Scripture (though in a mistaken and as I conceive contradictory sense) I shall define no farther than by saying these two things—

"First, that the Heathen Idolatry was the worshipping of the many false gods first, and then of the images of them, (the former of which these men are not said or thought to be guilty of;) secondly, that the more the conscience believes this error to be a truth of GOD'S, and the more innocently it comes to that belief, the easier in all probability will the sentence be another day; that ignorance and mistake which sincerely and honestly (without mixture of carnal principle or design, prejudice or passion, &c.) founds itself in the word of GOD mistaken, and would be laid aside if sufficient instruction were offered, being very justly the object of our pity and prayers, and neither of our censure nor scorn. And if it were merely a speculative error and had not the unhappiness of some impious practice attending it, I should make the less doubt of its obtaining pardon at GOD'S hands; and howsoever, I will hope it may still, at that gracious tribunal, be far from irremissible to him, who hath reformed his other known sins, and for all known and unknown is truly humbled."

This comparison is sufficiently favorable to the Roman Catholics; but, be it granted us, that the Heathen is to be judged by the law of nature, and the Roman Catholic by the law of the Gospel, and we trust that we shall not be thought guilty of any unchristian presumption if we humbly hope that the Heathen who regulates his life by the law of nature, avoiding those sins and practising those duties which the law of nature teaches him to avoid or practise, may, at the gracious tribunal, have the sin of his idolatry pardoned and find a merciful acceptance.

For the Churchman.

Mr. Editor,—Will you have the goodness to allow me to inquire, through the columns of the Churchman, whether the *postulates* enumerated in your last paper express the views of all the Rev. Professors in our General Theological Seminary, as to many others, as well as to your correspondent, it will be a matter of deep interest to be informed on this point. By publishing this you will greatly oblige many

May 15, 1838. A COUNTRY CLERGYMAN.

Reply.—We gladly embrace the opportunity afforded us by the above inquiry to reiterate, in especial reference to the Professors of the Theological Seminary, the assurance already given, that we hold ourselves *personally* responsible (*in foro conscientiæ* to our Maker, and *in foro ecclesiæ* to our bishop,) for the whole of the article to which our correspondent refers, postulates, arguments, conclusions, and all. The Theological Seminary we trust, stands on too firm a foundation to be even remotely affected by any of the ephemeral literature of the Church. Three of the professors have been connected with it almost or quite from its first institution, and their views and principles upon all subjects of theology are known to the Church at large, as well from their established reputation and published writings, as from their instructions to repeated classes of young men who have received the benefit of their labors, and who are known to have associated with their names sentiments of the highest respect and regard. The only other professor, the Professor of Ecclesiastical History, although his connexion with the institution has been of briefer duration, is scarcely less, or less favorably known for the extent of his erudition, the depth and fervor of his piety, his energy of mind, and unwearied devotion to the best interests of the Church. The reputation of such men stands on an immovable basis; and if the supposition that a weekly paper, which happens by accident to be published in the same city, is to be looked to for any indication of their principles be not of itself sufficiently absurd, we beg leave to add most explicitly, that they are no more responsible for what appears in the Churchman than if this paper were published in Georgia, or Ohio. As to the temporary and accidental connexion with the institution of any person who is not a professor, it is a matter of too little importance to deserve a moment's consideration from the public. We look upon the Theological Seminary as the common bond of union to the Church, and, under Providence, the sheet anchor of her safety; and as no person ever has been, so it is our heart's desire and prayer to GOD that none ever may be, permanently connected with that institution, who does not enjoy the entire confidence of the Church at large.

TENNESSEE.—On Wednesday, the 18th of April, St. Paul's Church, Randolph, was consecrated to the service of ALMIGHTY GOD, by the Rt. Rev. the Bishop of the diocese; and the rite of confirmation administered to two persons. The able and impressive discourse of the bishop, admirably fitted for a community in which the usages of the Church are not generally understood and appreciated, has been yielded for publication at the urgent request of the vestry.

It was the intention of Bishop Otey to proceed as far as Natchez, and, if his health permitted, to assist Bishop Kemper in what remains to complete the visitation of the Diocese of Mississippi. But he met here a providential hinderance, similar to that which intercepted him at Nashville in January. The labor here proved too great for his strength, and after a week's confinement by illness he has returned up the river. It is earnestly hoped, as repeated experience shows it highly necessary, that he will now desist from the labors of his office, until it shall please Providence to restore with his health his valuable services to the Church, of which he is in this region the chief stay.

The parish in which the acts above mentioned were performed is an example of a church kept alive by episcopal visitations. Perhaps it may be not uninteresting to sketch a brief notice of its history.

The town of Randolph, situated on the Mississippi, at the mouth of Hatchie river, dates its existence from the year 1828. Its prosperity has been checked until lately by a disputed claim to the site. Its population is now about 700, and in the last season 24,000 bales of cotton were shipped from its landing.

In 1831, a family of Episcopalians settled in its vicinity. At that time the portion of the state now called West Tennessee had never been visited by an Episcopal minister.

In the fall of 1832, the Rev. Thomas Wright, of the Diocese of North Carolina, first broke ground for the Church, and visited Randolph, after organizing several churches in the interior. A considerable interest for the Church was awakened among the citizens, a congregation organized, and an association formed with Calvary Church, Memphis, to obtain jointly the pastoral services of Mr. Wright.

Mr. W. returned to North Carolina, and did not commence his ministry until August, 1833, when, owing to changes in the population and other causes, the favorable prospect at Randolph had disappeared. His residence was at Memphis, 60 miles distant by the river, and 40 by land, with a road often almost impassable. He was advanced in years, and burdened with the cares of a large family. Of course his visits were irregular and unfrequent, and during the last ten months of his ministry, religious services were performed at Randolph but three times.

In April, 1834, the parish was first visited by Bishop Otey, when three persons were confirmed, and a second time in December, when the same rite was administered. The place of assembly was the public room of a tavern.

In April, 1835, the Rev. Mr. Wright departed this life, leaving a name which will always be held in respectful remembrance in the country where he was a faithful and zealous pioneer of the Church. Memphis continued destitute three years, until the present month, when it has been fortunate enough to secure the services of the Rev. Dr. Weller.

In June, 1835, the church at Randolph received a third Episcopal visitation; and at the Convention during the following month at Jackson, two of the lay delegates from the parish were confirmed. In September, a chapel was erected on a plantation distant five miles from town, where lay-reading was performed while the church had no minister.

Twelve months afterwards, in October, 1836, this house was consecrated to the service of ALMIGHTY GOD under the name of *Ravenscroft Chapel;* on which occasion six adults and nineteen children were baptized by the bishop, and the rite of confirmation administered to three persons.

In March, 1837, the Rev. J. H. Norment became the pastor of the church, and reported at the Convention in September 60 baptisms, and a church in progress from means procured entirely within the parish. In October seven persons were confirmed by Bishop Otey, on his fifth visitation; and the parish again became vacant by the departure of Mr. Norment.

In February, 1838, the present minister, the Rev. C. A. Foster, commenced his services. Two Sunday schools, one at Ravenscroft Chapel, and the other in town, are in operation; the books used are a present from the Sunday school of Dr. Delancey's church in Philadelphia. All the pews (except several left free for strangers) in the little church just consecrated have been rented for the sum of $351.

The parish has been in existence nearly six years, and up to 1838 had enjoyed regular ministerial services only seven months. During the last four years it has been visited six times by the bishop, and on every occasion the rite of confirmation has been administered.

This narrative of "small things" is not given as exhibiting any thing striking or sublime; the locality is too near at home, and the case too common to merit the attention which would be accorded to a similar recital having a foreign and remote object. But it is conceived that its humble detail may be useful in some degree, in showing the necessity and importance, the *peculiar* necessity and importance, of the *Episcopal* office in the new states, in exemplifying the difficulties and the destitution under which scores of congregations in the west are now struggling or sinking; in offering some encouragement to such congregations, and proving that in the most untoward circumstances the motto of Churchmen should be *nil desperandum.*

P. W. A.

The Annual Meeting of the Board of Managers of the General Protestant Episcopal Sunday School Union, will be held on Monday, June 25th, at nine o'clock, A. M., in the Sunday School-room of St. John's Chapel, N. Y. By order,

F. H. CUMING, *Secretary of the Board.*

⁂ Besides the persons *elected* Managers, all others are Members of the Board, for whom *fifty dollars* or more have been paid.

☞ The other periodicals of the Church will please insert the above.

TO CORRESPONDENTS.—Owing to absence from the city, the editor did not receive the communications of correspondents in time for insertion this week. He has the pleasure of acknowledging two in particular which shall receive an insertion next week. "A Layman," and "Dunelmensis." The former is entitled to our warmest thanks. In the spirit of the latter we entirely coincide, and differ from him chiefly where he has misapprehended our meaning.

JOURNAL OF THE FIFTY-SECOND CONVENTION.

Notice is hereby given that the *Journal of the fifty-second Convention,* to which each parish in the Diocese of New York is entitled, is prepared and ready for delivery.

Orders free of charge directed to Sherman & Trevett 142 Fulton-st, New York, designating the manner in which the vestries in the country wish their packages forwarded, will be thankfully received and promptly attended to.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Fifth Sunday after Easter, or Rogation Sunday, May 20, Duanesburg, *Schenectady county;* Tuesday, 22, Rensselaerville, *Albany county;* 23, Oakhill, *Greene county;* Ascension-day, May, 24, Greeneville, 25, Cairo.

Sunday after Ascension, May 27, Windham; Tuesday, 29, Walton, *Delaware county;* 30, Unadilla, *Otsego county;* Friday, June 1, Burlington Flats.

Whitsunday, June 3, Cooperstown: Wednesday, 6, Pleasant Valley, *Dutchess county;* Friday, 8, Marlborough, *Ulster county.*

Trinity Sunday, June 10, Fishkill, *Dutchess county,* ordination A. M., confirmation P. M.; Tuesday, 12, Goshen, *Orange county,* ordination A. M., confirmation P. M.; Thursday, 14, Monticello, *Sullivan county.* Saturday, 16, Peekskill, *Westchester county,* consecration A. M., confirmation P. M.

First Sunday after Trinity, June 17, St. Andrew's Church, *New York.*

Third Sunday, after Trinity, July 1, Williamsburg, *Kings county,* 4 P. M.

Fourth Sunday after Trinity, July 8, Richmond, *Richmond county.*

Sixth Sunday after Trinity, July 22, A. M., Bedford, *Westchester county;* 4, P. M. North Salem; 23, Paterson, *Putnam county.* Festival of St. James the Apostle, Wednesday, July 25, Athens, *Greene county,* ordination A. M., confirmation P. M.

Seventh Sunday after Trinity, July 29, Watertown, *Jefferson county,* ordination A. M., confirmation P. M. Tuesday, 31, Canton, *St. Lawrence county.*—August 1, Waddington, ordination A. M., confirmation P. M.

Eighth Sunday after Trinity, August 5, South Danby, *Tompkins county,* ordination A. M., confirmation P. M. Tuesday, 7, Penn Yan, *Yates county,* consecration A. M., confirmation P. M. Thursday, 9, Wethersfield, *Genesee county,* consecration A. M., confirmation P. M. Saturday, 11, Grace Church, Lockport, *Niagara county,* consecration A. M., confirmation P. M.

Ninth Sunday after Trinity August 12, Christ Church, do., ordination A. M., confirmation P. M. Tuesday, 14, Trinity Church, *Buffalo.* Friday, 17, Ellicottville, *Cattaraugus county,* consecration A. M., confirmation P. M.

Eleventh Sunday after Trinity, August 26, Fairfield, *Herkimer county,* ordination A. M., confirmation P. M.

Twelfth Sunday after Trinity, September 2, Hallett's Cove, *Queens county,* ordination A. M., confirmation P. M.

Fifteenth Sunday after Trinity, September 23, St. Michael's Church, *New York.*

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there are any, in such of the above-named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

SUMMARY.

Geneva College.—We learn with unmingled gratification, and we trust with unfeigned gratitude to that Providence which has inclined the legislature of the state to make a provision for this institution, which it has long needed, and by means of which under the favor of Heaven it will prosecute its labors with reputation to itself and to the honor and advantage of Western New York. The law making an appropriation of 6000 dollars per annum received the governor's signature on the 17th. We heartily congratulate the friends of the college, and especially those who have long struggled for her interest, while our thanks are due to those who have given their attentions and exertions to the promotion of the measure.

Utica Gospel Messenger.

From the British Magazine.

New Marriage Act.—This unrighteous and fatal measure is working its evil way with much satisfaction to those who were the foremost in demanding it. The following is an instance:—A few days since, a poor but respectable woman, a member of the evangelical presbyterian congregation of Mount street, presented herself at the vestry of the parish church in an agony of distress. Her son, it appears, a lad about nineteen, was an apprentice, and, up to the time of his forming an intimacy with the daughter of certain very disreputable people, was an unfailing attendant at the Mount street Sunday school. Information unexpectedly reached the mother that her son and the "young lady" had been "asked" at the church, and she promptly hastened to forbid the banns, which were accordingly rendered invalid, and she returned home with some hope that her son would ere long perceive the folly of his wishes, and abandon one who could produce him nothing but injury. Rejected by the minister of *religious* matrimony, however, the minister of the parchment description of wedding was still open to application, and a week ago, the "happy couple" were united at the office of the superintendent register. The parties, as we have already stated, were dissenters, and are doubtless well pleased with the effective *relief* afforded by this "Marriage Act."

Blackburn Standard.

Education in Spitalfields.—A society has recently been formed, the object of which is to extend the blessings of education in the extensive manufacturing districts of Spitalfields and Bethnal-green. The committee state that they have discovered in the single parish of Bethnal-green there are about 14,000 children between the ages of 5 and 14; and they have ascertained that of this number, not more than from 1,500 to 2,000 have the benefit of efficient daily school instruction; leaving, after making allowance for absentees, at least 10,000 children of these ages without the means of education. They add that they intend immediately to erect, on a piece of freehold ground in Hare-street-fields, a new school for 300 boys and 200 girls, and to proceed as soon as possible to the erection of other schools.

Standard.

The ordinance of the Bishop of Bruges, for Lent, 1838, is preceded by directions against the Bible Societies, against the reading of the Bible without permission, against bad books and anti-catholic journals.—*Watchman.*

Desecration of the Sabbath.—The town council of this borough has just issued a series of rules and orders for the regulation of the butcher, vegetable, and general markets, and, amongst other things, have provided that the markets shall not only continue open until 12 o'clock on the night of Saturday, but that they shall be resumed on the morning of Sunday, at 6 o'clock, and continue open until ten o'clock, when the closing shall be announced by the ringing of a bell. The question is—Is the sabbath-day to be kept holy, or is it not? With all humility, we submit that it is; and we are much mistaken if the orderly, right-thinking people of Newcastle do not promptly step forward in a mass, and, by the expression of their loudest indignation, put down this wholesale attempt to outrage their moral and religious feelings.—*Newcastle Journal.*

The Rev. Frank Hewsen, B. A. of Trinity College, Dublin, and the late Curate of St. Mary's, in this town, has been licensed by the Bishop of Worcester to act as a home missionary amongst the watermen on the Severn and Birmingham canal; and the Church Pastoral Aid Society is understood to have contributed liberally towards a chapel and stipend for the minister.—*Birmingham Gazette.*

A Father Macarius, a monk of La Trappe, is now in Hull, seeking money to support the convent of this order, which is situated at Mount Melleray, in the county of Waterford, Ireland.—*Hull Packet.*

Miss Ann Bearparker, of the old town, Wotton Underedge, a few weeks before her decease, completed the arrangements she had been making for same time to found an alms-house or hospital for five poor men and five poor women, being old inhabitants of her native town, and members of the Church of England.

For this purpose she removed her tenants from two rows of cottages which had been recently built according to her own plans, having a considerable plot of excellent garden ground in front, and an invaluable stream of water close by—thoroughly repaired them, and placed in them ten persons whom she designed to be the first objects of her charity. In each tenement, which contains three rooms, besides closets, &c., she placed a Bible and prayer book of large print for the perpetual use of the alms person occupying it, and in addition, gave 3000*l.* sterling to the vicar and two other gentlemen in Wotton Underedge, as trustees, to pay to each of the inhabitants and their successors, three shillings each, once in each week, out of the interests arising from this money, to be put out to use at the discretion of the trustees. The cottages are most delightfully situated on an eminence retired from the public road, and very near to the church. In the front of each rank of tenements she placed a stone tablet describing the nature of the gifts; and she has left a body of ordinances for the management of the charity. The vicar of Wotton Underedge, and the master of the grammar school, being a clergyman of the Episcopal Church of England for the time being, are ex-officio trustees; five others are to be selected from the gentlemen residing in the town or immediate neighborhood. This gift has been fully confirmed in the most handsome manner, by John Jortin, Esq., and his lady, the sister of the deceased, the heirs at law.

This benevolent lady, among many other acts of liberality, had before subscribed 300*l.* towards certain improvements proposed to be made in the parish church of Wotton Underedge, which is inadequate at present for the accommodation of the parishioners.

British Magazine.

NOTICES.

Whereas in the Annual Convention of the Protestant Episcopal Church in the State of New York, held in October 1837, certain resolutions touching the division of the Diocese of New York were adopted: and whereas the bishop of said Church has been requested by a resolution of the same Convention, to call a Special Convention "at such time as will enable the diocese to bring the subject fully matured before the next General Convention," and has seen fit to accede to such request as reasonable and proper. Notice is hereby given to the clergy and parishes of the Protestant Episcopal Church in the State of New York, that a Special Convention of the diocese for the purposes specified in the resolutions of 1837 above referred to, and for the transaction of such other business appertaining to diocesan conventions as it may see fit to perform, will be held in Trinity Church in the city of Utica, on Wednesday, the 22d day of August next, at 10 o'clock in the morning. By order of the bishop,

FRANCIS L. HAWKS,
Secretary of Convention.

May 21, 1m.

The New York Female Benevolent Society, whose object is to relieve the unfortunate and destitute, and to reclaim the wanderer, intend holding a Fair in the month of June, for the purpose of increasing their funds.

They appeal to the benevolent part of their fellow-citizens, to aid them in their efforts, by donations of work or materials for the same which will be thankfully received at the following places.

MRS. LATHROP, 75 Christopher st.
MRS. RICHARDS, 44 White st.
MRS. MEAD, 48 Cliff st.

And at the Prot. Epis. Press, 142 Fulton st
March 27, 1838. 2m

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 15th instant, has received the following contributions, viz

Offerings of Christ church, Trumbull, Conn, for general purposes, $5; from the same church, for domestic missions, 50 cts; from St Peter's church, Monroe, Fairfield co, per Rev Mr. Rossiter, $18 53; by the hands of C J Aldis, Esq, treasurer of the Foreign committee, received from the Rev Wm J Boone, missionary at Batavia (accidentally omitted to be included in his general account of receipts previous to his departure in 1837,) monthly contributions per Rev B C Webb, rector, from Zion chapel, Hilton Head, S C, $19 50; and from St Lukes' parish, $3 50—$23. Through Alexander Foote, Esq, offerings of St John's church, Bridgeport, Conn, for domestic missions, $18 59; by the hands of Wm H Hunter, Esq, receiving agent in Richmond, Va, received from the weekly offerings of the church in Charlottesville, in November and December, $12 50; by the same from Mrs N L Peyton, for the Missionary Society of the church, $2 50; by the same, from the Female Society of St Ann's parish, Essex co, Virginia, for domestic purposes, $15; from Miss Susan Lee, for Home missions, $1; by the same hands, from a communicant in Ware church, Lancaster co, Va, for domestic missions, $5; part of the weekly offerings of the communicants in Ware church, $1; part of the contribution of Dale parish, Chesterfield co, Va, for domestic missions, per P F Bukley, $8 50; by the same, from Raleigh parish, Amelia co, for domestic missions, $5; by the same, one half of a sum received from sundry persons for domestic missions, $13 32; from a Sunday school scholar, for Illinois, $1; by the same, from a member of the church in N C, $5; by the same, from Mrs E Breckenridge, for domestic missions, $4, by the same, from Mrs Watts, one half of a sum for general purposes, $5; by the same, from Mrs Burrill, for domestic missions, $2 50; by the same, received from the Rev P F Bukley, of Dale parish, Chesterfield co, for domestic missions, $20 50; by the same from Raleigh parish, Amelia co, for domestic missions, $11 50; by the same from a collection in Trinity church, North Gardner, Va, $7 50; by the same hands, from Capt J B Coles, Nelson co, Va, domestic missions, $2; by the same, from the Rev Z Mead, offerings of the church in Charlottesville, during Jan, Feb, and March, by the hands of the Rev T E Locke, $30; by the same, annual subscription of Mr Robert Atkinson and wife one half for foreign, $2 50; by the same, annual subscription of Mr Robt Nelson and wife, one half for foreign committee, $5; by the hands of C J Aldis, received from St Peters' church, Baltimore, from the Rev Dr Henshaw, for domestic missions, $6; by the hands of H H Corcoran, Esq, of Georgetown, D C, from the ladies Sewing Society of Christ church, Georgetown, for Bp Kemper's diocese, $60; by the hands of Miss C E Boardman, half the amount of a collection at the consecration of St John's church, New Milford, Conn, for domestic missions, $12 75; by the hands of the Rev Dr Schroeder, from Miss Anna Blackman, domestic missions, $5; by the hands of the Rev James Tappan, a collection in St John's church, Essex co, N Y, for domestic missions, $3 19. Received by the Secretary and General Agent at the Virginia Convention at Winchester, Va:—by the hands of the Rev Wm Friend, St Peter's church, Port Royal, Carolina co. Va., Mrs Robbs, $5; Miss S C Brockenborough, $5; Mrs Cotlett, $5—$15. By the hands of the Rev J W Woodville, St Mark's church, Culpepper co, Va, Little Fork Congregation, $3 25; by the hands of the Rev G Lemmon, Hamilton parish, Fauquier co, Va, Dr Jaquilin A Marshall, $13 25; Mrs Eliza Marshall, $10; Rev G Lemmon, $4 67—$27 92. By the hands of the Rev Alexander Norris, Westover parish, Charles City, co, $5; by the hands of the Rev Thomas Atkinson, offerings of St Paul's church, Norfolk Va, $37 50; by the hands of the Rev Nelson Sale, Lexington parish, Amherst co, Va, Mrs. Jane H Garland, (in gold left by a dear child,) $2 50; Miss Nancy Crawford, $2; Arthur B Davies, $10; Rev Benjamin B Taliaferro, $5; Miss Narcissa Terrell, $1; Wm M Walker, $10; Miss Sarah Ann Sale, 50 cts—$30, one half, $15. By the hands of the Rev G W Nelson, Cooper parish, Westmoreland co, Va, ladies Working Society, $46, one half, $23; by the same hands, Farnham parish, Richmond co, Religious Society, $12 50, one half, $6 25; by the same hands, Lunenburgh parish, Richmond co, weekly offerings, $5—one half, $2 50; by the hands of the Rev C C Taliaferro, Narbonne parish, Berkeley co, $23 3; by the hands of M H Garland, Esq, St Paul's church, Lynchburg, $36 25; by the hands of the Rev Z Mead, Christ church, Smithfield, Isle of Wight, weekly thank offerings for South and South West, $25; by the hands of the Rev T H Clark, Mount Laurel church, Halifax co, $3 50; by the hands of the Rev Wm M Jackson, Wickliffe parish, Clarke co, co, weekly contributions, $20; by the hands of the Rt Rev Bp Meade, Frederick parish, Millwood, Bp Meade's donation, $50; from the Rev H L Keppler, collection in All Saints church, Frederick city, Md, $28 20, one half, $14 10; from Mrs S R Murdock, and Miss E Howard, Zion parish, Frederick co, Md, $2—Total amount of receipts, $622 18.

May 23d, 1838. JAMES SWORDS, Treasurer.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge—

Remitted by W H Hubbard, Esq, recg agent, at Richmond, Va, from a female friend, per Wm N Ward, Lexington, Va, $5; weekly offerings from the church in Charlottesville, during November and December, 1837, one half per Rev R K Meade, $12 50; from Mrs N L Peyton, one half, $2 50; from a Sunday scholar of Christ church for China, 50 cts; from the Female society of St Ann's parish, Essex co, Va, per Rev Z Mead, $15; from Miss Susan Lee, per do, $1; from a communicant of Ware church, Gloucester co, per do, $5; from a portion of the weekly offerings of six communicants of said church, $2; from Dale parish, Chesterfield co, Va, per Rev D F Berkeley, $29 00; from Raleigh parish, Amelia co, per do, $29; from the congregation at Orange, Court House, Va, for Africa, per Rev W H Jones, $30 18; from Mrs Wm O Goode, Mecklenburgh, $5; by the hands of Mr Wharton, collected in West Russell parish, the last Sunday in December 1837, from sundry persons for gen missionary purposes, $26 65, of which one half $13 33; from a member of the church in the Diocese of North Carolina, one half, $5; from Mrs Watts, per Mr D M Wharton, one half, $5; from the Juvenile Clairborne Club, per Rev Geo Woodbridge, $2 20; by the hands of Rev T E Locke, M A W, E J W, M A D W, J E W, P B W, for Africa, $6 50; from Mr Robt Atkinson and wife, one half of annual subscription for Africa, $2 50; from Mr Robt Nelson and wife, do do, $5; from F Whittle, annual subscription for Africa, $5—181 21; less exchange, $9 30—$171 91. Remitted per Rev H N Cobbs, the annual contribution of Miss Emily Cobbs, of Russell parish, Bedford, Va, towards the education of an African boy to be named Franklin G Smith, $15. Remitted by Jas Howard, Esq, recg agent at Baltimore, from Rev Dr. Henshaw, rector of St Peter's church, the Juvenile Missionary Association of the Female Sunday school, for Greek schools, $25; Male Sunday schools, per do, $15; for Syra Mission, $40; for African do, $11; for China do, $20; for Missions to Greece and Africa, to be equally divided, $389 25; from J W Biscoe for Africa, $2—$502 25. Received per secretary and gen agent, by the hands of Miss C E Boardman, half the amount of a collection at the consecration of St John's church, New Milford, Conn, $12 70; by the hands of Rev J C Richmond, from Sunday school of St Mary's church, Manhattanville, for Greece, $2 94; by the hands of Rev S Nash, from the Monthly Concert box of St Luke's church, East Greenwich, R I, $20; by the hands of H H Corcoran, Esq, Georgetown, D C, from the ladies Sewing Society of Christ church, Georgetown, for Africa, $60—$95 64. Received per James Swords, Esq, from St Peter's church, Monroe, Fairfield co, Conn, by the hands of the rector, Rev Rodney Rossiter, $18 58; one half offerings of Christ church, Trumbull, for general purposes, per Rev David G Tomlinson, $5—Total receipts, $808 38.

CHARLES J. ALDIS, Treasurer,
May 15, 1838. Bank of America.

GERMAN EPISCOPAL CHURCH.

The Treasurer gratefully acknowledges the following donations

From John H Williams, $5; John H Swift, $5; J Bluscome, $5; A T Anderson, $10; cash, $3; T B, $1; F, $1—Total, $30.

N. B. Donations left at the Protestant Episcopal Press, 142 Fulton-street, Swords, Stanford & Co. 152 Broadway, or Chas. A Focke, 216 William-street, will be thankfully received. PETER BRENNESHOLTZ, Treasurer.

April 23d, 1838.

CALENDAR.

MAY.

27. Sunday after Ascension.

JUNE.

3. Whitsunday.
6, 8, 9, Ember-Days.
10. Trinity Sunday.
11. St. Barnabas.
17. 1st Sunday after Trinity.

PRESS DEPOSITORY.

No. 142 FULTON-ST.

Letters have been received at the N. Y. Protestant Episcopal Press, up to May 24th, from the following persons, viz.

Postmaster, Oxford, N Y; Rev R C Shimeall; G W White; Postmaster Canandaigua; Rev Warner Hoyt; Rev J L Clark; Marsh, Capen & Lyon; Rev E W Punderson; Postmaster, Cattskill; Postmaster, Brownville; Richd Smith; Miss C Hammon; G Bradley, remit; Postmaster, New Hartford.

UNION DEPOSITORY.

28 ANN-STREET.

Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending May 24th, from the following persons, viz.

From Belknap & Hamersley, Hartford; Rev E M Van Deusen, Prince George co, Md, with remittance; Postmaster at Castleton, Vt; Postmaster at Cazenovia, N Y.

Packages forwarded by the Prot. Episc. Press and Episc. S. S. Union, from 17th to May 24th, inclusive.

Rev E M Van Deusen, Prince George co, Md, care of Messrs Bell & Entwith, Alexandria, D C, brig E Vincent; Rev P A Proal, Utica, sent to H Lord's, 79 Beaver street.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES.—Miss Sagar and Miss Ballow will open on Monday the 23d of April, at No. —— Henry-street, first door below Clinton-street, a Boarding and Day School for Young Ladies. The course of instruction will embrace all that is necessary to a thorough and polished education; and no pains will be spared that may promote the mental and moral improvement of their pupils.

Until the 10th of April, applications may be made at their present residence, No. 391 Greenwich-street.

REFERENCES.

Rt. Rev. Bishop Onderdonk,	S. Van Duzer, Esq.
Rev. Dr. Milnor,	Charles Crosby, Esq
Rev. Dr. Berrian,	Edward Cook, Esq.
Rev. Dr. Anthon,	Teunis Bergh, Esq.
Rev. Mr. Haight,	David Demaray, Esq.
	Wm. H. Falls, Esq.

Application may be made as above, and Circulars may also be obtained at the bookstores of Messrs. Swords, Stanford, & Co. No. 152, and of Mr. Roe Lockwood, No. 411 Broadway.

March 8. 8t

PRAYER BOOKS.—Folio, for pulpit, Octavo for pews. 12mo. 18mo. 32mo. 64mo } smaller size.

in every variety of binding, for sale by the Protestant Episcopal Press, Sherman and Trevett.

ASCENSION CHURCH.—For sale pew No, 11, on the east aisle, in the body of the Church, apply at 41 Maiden Lane, or 14 Waverly Place. 1t

COMMON PRAYER.—The 18mo. edition of the Common Prayer-book, for auxiliary societies, and distribution—two qualities—at the low price of $3, and $2 40 per dozen, or 25 cents and 20 cents single; published at the Protestant Episcopal Press, 142 Fulton street.

SHERMAN & TREVETT.

WORKS OF REV. JOHN A. CLARKE.—The Protestant Episcopal Press, 142 Fulton street, have just received an additional supply of the works of Rev. John A. Clarke. Furnished wholesale and retail at the lowest prices. SHERMAN & TREVETT.

THE PROTESTANT EPISCOPAL PRESS, have just opened at their *new depository,* 142 Fulton street, a complete assortment of Bibles, Prayer-books, Testaments, Theological books, books suitable for Sunday schools Sunday school Teachers, &c. &c. &c.

Also a fine assortment of Stationary, Blank Books, etc. etc. SHERMAN & TREVETT.

THE DEPOSITORY OF THE PROTESTANT EPISCOPAL PRESS is now open at 142 Fulton street, where has just been opened a splendid assortment of Bibles, Prayer-books, &c. &c.

☞ Attention is particularly invited to the new edition of the 8vo. rubricated Prayer-books, and some elegant Oxford Bibles with clasps, just received from England.

SHERMAN & TREVETT.

ST. PAUL'S COLLEGE.—This Institution, which is partially in operation as the Flushing Institute, will be completely organized on the first Monday in October next, at College Point, near Flushing, New York.

The literary and scientific duties of the Institution will be discharged by an Academic Board, to consist of Professors in the following departments of instruction:

The Hebrew Language, with Jewish and Christian Antiquities.
The Greek and Latin Languages.
Mathematics and Natural Philosophy.
History and Constitutional Law.
Moral and Intellectual Philosophy.
Rhetoric. Evidences of Christianity.
Chemistry and Mineralogy.

Together with assistant Professors and Instructors in the Greek and Latin Languages, Mathematics and Natural Philosophy, History, Antiquities and Geography.*

The course of study will require the usual undergraduate period of four years, in Freshman, Sophomore, Junior and Senior Classes, and will be at least as extensive as that of any of the Colleges of the Union. In addition to which there will be the means of acquiring the German and French languages, Drawing, and Vocal and Instrumental Music.

Stated examinations will be held before a Board of Visiters of educated gentlemen of the city of New York, who will report to the public, from time to time, the state of learning in the Institution.

THE COLLEGIATE FAMILY.

The leading object in this department of the Institution will be the moral education of the students by means of a paternal and familiar discipline—and a regulation of circumstances favorable to the cultivation of sentiment and character. For this purpose the Academic and domestic discipline will be distinct, and the economy of the Collegiate family, to a great extent, will be that of a private and Christian home.

The control and supervision of the students will be maintained on the principle of delegated parental right. This principle, strictly understood, will be the basis of the government of the Institution. Every student will be expected to consider himself for the time being as part of the family of his father's representative, and therefore bound, both in duty and civility, to obedience and cheerful conformity to the order of the house. As this is the only ground for any efficient government of youth, so there is no danger of acting upon it to excess, as long as the pupil enjoys freedom of communication with his parents, and the parent has the liberty, at any moment, of withdrawing his child.

The aim of the College as a school of morals, the public should be distinctly apprised, is improvement rather than reformation. The idle and the vicious are not invited to its walls. It is accommodated in particular to parents, who having guarded the education of their sons at home, are desirous of giving them the advantages of college, without exposing them to its usually attendant dangers. To these it is offered as a seminary of sound learning, and an asylum from the allurements to youthful dissipation.

More confidence is felt on the foregoing points from the experience of the Flushing Institute, in which, however, they were treated rather as experimental and desirable, than, as they will be hereafter, practicable and essential.

The Collegiate family will be divided into households, each of which shall not contain more than fifty students, nor are more than two households at present contemplated. The Rev. W. A. Muhlenberg, aided by his associates of the Flushing Institute, and St. Paul's School, will preside over the whole family which will be accommodated in contiguous buildings.

Letters of application or inquiry may be addressed to the above-named at the Flushing Institute where candidates for the College classes will be received on and after the first of June, provided they be found qualified to join the Sophomore, Freshman, or one of two preparatory classes now at the Institute, and St. Paul's School. They will thus have an opportunity of finishing the probationary term, required in the first instance of every student, with the commencement of the vacation, August 15, and be ready for regular admission to the College in October.

* The names of the gentlemen filling the several Professorships, will be given to the public in the course of a few days. My10;4t

PRIVATE INSTRUCTION.—The subscriber, who has been for several years Principal of a Young Ladies' Classical Seminary in Massachusetts, having removed his family to this city, is desirous of procuring a few classes of young Ladies for private instruction, in the various branches of a thorough English and Classical Education. Classes can commence immediately.

Particulars may be learned by application, either personally or by letter, to R. Phipps, 84 Nineteenth street.

REFERENCES.

Rt. Rev. B. T. Onderdonk, D. D.

Rev. J. Milnor, D. D,	Rev. J. A. Vaughan,
Rev. F. L. Hawks, D. D.	Hon. Judge Oakley,
Rev. J. F. Schroeder, D. D.	S. Payne, Esq.,
Rev. S. Seabury, D. D.	Rev. J. M. Wainwright.

March. 28, 6t.

ESTABLISHMENT FOR THE EDUCATION OF YOUNG GENTLEMEN, by the Rev. JAMES COGHLAN, A. B. (Queen's College, Cambridge) Rector of St. Paul's Church, Flatbush L. I.

At this establishment, pupils will be led through a complete course of Classical Instruction, founded on the system of Eton, Westminster, Harrow, and other public schools in England, and adapted to qualify them for entrance at Oxford, Cambridge, and other Universities in Europe, or the United States.

Strict attention will also be given to their progress in English Grammar and Composition, Writing, Arithmetic, Book keeping, Geography, and the use of the Globes, Mathematics, and Natural Philosophy, Ancient and Modern History, &c.

Modern Languages and accomplishments by approved masters.

REFERENCES.

Right Rev. Bishop Onderdonk; Rev. Dr. Milnor; Rev. Dr. Berrian; Rev. C. V. Kelly; Rev. A. Verren; Rev. Dr. Hawks; Rev. Dr. Lyell; Matthew Clarkson, Esq.; Chief Justice Jones; Anthony Barclay, Esq.; Joseph Fowler, Esq; Ramsay Crooks, Esq.; J. W. Powell, M. D.; Henry Jackson, Esq.; Wheaton Bradish, Esq.; R. J. Crommelin, Esq.

Flatbush, Long Island. ap25 3t*

BOARDING SCHOOL, New Haven.—Miss Angelica Gilbert and Miss Mary E. Edwards respectfully inform the public, that they continue their school in the city of New Haven, assisted by several ladies who have also taught a number of years, and by masters in French and drawing; which with the opportunity to those sufficiently advanced, of attending the Lectures of Professor Silliman and of Professor Olmsted, comprehends all the usual departments of female education.

Their house is sufficiently large to accommodate *well* about thirty boarders, a small number being generally preferred by parents.

The year is divided into three terms, that of the summer commences on the 1st of May, those of the winter the 1st of October, and the 7th January.

Reference may be given to parents and guardians of present and former scholars, and to the Rev. Dr. Croswell of this city, or to the Rev. Dr. Hawks, and Alderman Woodhull in New York.

A card of the expense will be sent, on request, by mail.

April 21 6w

FINE BOOKS.—"The Sacred Album"—London, for the year 1838, 4to, *Arabesque.*

The Christian Keepsake and Missionary Annual."—Edited by the Rev. Wm. Ellis. London 8vo., *Turkey morocco.*

"The American Christian Keepsake and Missionary Annual for 1838." Edited by the Rev. John A. Clark, Philadelphia; with a beautiful and striking likeness of the late venerable Bishop White.

"The Young Lady's Friend." By a Lady. 12mo. *extra binding.* A most interesting and suitable work for an annual present.

"Friendship's Offering and Winter's Wreath." A Christmas and New Year's Present for 1838.—London, 18mo., *Arabesque.*

"Stebbins' Presentation Bible."—London. With notes, A splendid article. In a variety of sizes and bindings.—Published expressly for *presents.*

A most splendid and complete assortment of Bibles and Prayer-books, in various and extra bindings.

Also, an excellent assortment of presents suitable for children, embracing Toy Books, Picturesque Alphabets; Cards, illustrative of History, Philosophy, Geography, and Panoramic Views, &c. &c.

The above and many other suitable books will be furnished at the Protestant Episcopal Press, and Sunday School Union, 142 Fulton street, N. Y. Orders from our friends generally are respectfully solicited. dec9 tf

NEW OCTAVO PRAYER.—The new edition of the Book of Common Prayer, in all the various styles of binding, is just received, and for sale, wholesale and retail, at the lowest prices, by the Protestant Episcopal Press, Sherman & Trevett.

ORGANS.—George Jardine, Organ builder, (from Messrs. Flight & Robson, Organ builders London,) 459 Broadway, corner of Grand street, New York, manufactures all kinds of Church, Parlor, and self-playing Church Organs, for the promotion of first rate Psalmody in Country Churches, where Organists cannot be obtained. Organs repaired and tuned. Superior metal and wood pipes, barrels made and every article connected with the Organ, at reasonable charges. The most satisfactory references to Gentlemen and Professors of the first respectability.

April, 19. 1pm 3m

POETRY.

From the British Magazine.

HYMN FOR LENT.

He that taketh not his cross and followeth after me is not worthy of me.—*Matt*. x. 38.

After me! CHRIST our champion spake,
After me, Christians all,
Deny yourselves, the world forsake,
Follow my voice and call;
Take up your cross, your burden bear,
Follow my footsteps every where.

I am the light; who comes to me
May not entangled lie
In darkness, but my follower be,
In living holily.
I am the way; I well can show
How man through life may safest go.

My heart is full of humbleness,
And love for all mankind;
My mouth o'erflows with gentleness;
My thought, and soul, and mind,
With ev'ry power of ev'ry limb,
Is given to GOD, serves only him.

I know the secrets of man's heart,
What to avoid I teach,
And how to cleanse the inmost part,
The soul that prompteth speech.
I am the Rock, on which to cling,
Your souls to heaven's gate I bring.

Are ye in trouble? I am there,
Still present at your side;
I make your path, I toil, I fight,
Your guardian and your guide:
Fainthearted he who cries, "No more,"
When he can trace his LORD before.

Who thinketh here to find his life
Will lose it, save by me;
Who seemeth here to lose, will there
In GOD a gainer be;
His cross who will not with me bear
Shall not my heavenly treasure share.

Body and soul let us then go
Where our loved LORD hath gone,
And with good heart, through pain and wo,
Press on as he hath done:
Who shrinks nor strives as CHRIST hath striven
Wears not the eternal crown of heaven.

Martin Luther.

MISCELLANY.

DANGER OF MISCARRYING IN THE WORK OF OUR SALVATION.

In order that we may, from the mistakes of others, learn to be more careful of ourselves, let us consider how it comes to pass that men perish under such safe and powerful means of grace.

And first, very many miscarry by not taking notice of GOD's Spirit working in their hearts.

The holy Scriptures give us notice that of ourselves we are not able to think one good thought, but that "it is GOD that worketh in us both to will and to do." Phil. ii. 13. So that we may be assured, if at any time our consciences are awake—if we are afraid of GOD's judgments—if we are sensible of his mercies—if we are troubled with the thoughts of having offended him by our sins—we may be assured that all this is the work of the Spirit of GOD; and that to endeavor in such case to quiet our minds, to divert our thoughts by business or pleasures, is truly to resist the HOLY GHOST, and to quench the Spirit.

So likewise, if we are under any outward afflictions, as sickness, loss of friends, loss of goods, or the like; we know by the word of GOD, that nothing comes by chance, but that all things are ordered by the providence of GOD for the good of his creatures, and that these are ways by which the HOLY GHOST would make us sensible of our errors, wean us from the love of this world, and make us desirous of a better. And therefore it is said, concerning afflictions of this kind, "GOD speaketh once, yea, twice, yet man perceiveth it not."

So that to be unconcerned when GOD afflicts us, is not to perceive the voice of GOD. And this is one way by which men miscarry.

And, secondly, another is, by their not making use of the means which GOD has afforded them for their salvation.

We can do nothing without GOD's help; but if we can have his help for asking it, as we ought to do, it is then plainly our own fault if we have it not. And that we may have it for asking, our blessed Saviour has assured us, after a very sensible manner, "If ye being evil, know how to give good things unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." Luke xi. 13.

Do but consider how ready parents are to give their children what is fit for them, when *they* ask, and you will be satisfied that it is your own fault if you have not such a measure of grace and strength as is necessary for your safety.

It is true, "without faith," that is, without believing the word of GOD, "it is impossible to please GOD." And it is as true, that I cannot believe what I please. But if I once know that faith comes by hearing, that is, attending to the word of GOD read or preached; if the word of GOD is read to us every Lord's day, and we regard it not, but endeavor to thrust it away from us, and choke the good seed by minding of other things, why then our destruction is of ourselves. For the word of GOD is quick and powerful, able to convert the greatest sinner who will but seriously attend to it.

But if a man when he hears what GOD in his holy word has threatened to wilful sinners,—that there is a place "where the worm dieth not, and where the fire is not quenched;" that this will most certainly be the portion of all them that die in their sins unrepented of; that all such as neglect and despise the means of grace and salvation shall be tormented for ever and ever. If people, when they hear this, are not at all concerned, but go on without laying it to heart, and strive to divert these thoughts and fears, and run out of the way of hearing the truth of them made out to their consciences,—why, it is manifest they *will not* be saved, though the HOLY GHOST is striving with them to bring them to heaven.

And when they hear what the Spirit of GOD has made known to us concerning the joys of heaven, that it is impossible for the tongue of man to describe, or for the heart of man to conceive, what great blessings the LORD hath laid up for them that love him; that GOD for the sake of JESUS CHRIST has published a full and free pardon for all sinners, who with hearty repentance and true faith turn unto him; that in order to our being happy, he will expect no more from us than what he will enable us to perform. If people, when they hear these promises, will not mind them, but are resolved to take their share of pleasures here, whatever becomes of those that GOD has promised hereafter;—all that must be said is, that they will be for ever undone—that the HOLY GHOST would save them, by setting these promises before them to make them desirous of heaven, but they will not be persuaded.

And thus many miscarry for want of faith, notwithstanding the Holy Spirit is amongst us, striving to bring us to that knowledge of GOD, and to that obedience which would save our souls.

Thirdly,—But it is not only for want of hearing the word of GOD that men miscarry; even they that read and think of these things may be lost, if they are not careful to maintain good works. It is a gospel direction, "If we live in the Spirit, let us also walk in the Spirit," (Gal. v. 25;) that is, if we believe and live under the Gospel, let us do what the Gospel commands us. If we are dedicated to the Spirit of GOD, and hope for his help and assistance, let us live like people that do so.

Now if, instead of doing this, we grieve the Holy Spirit, by going against our consciences, by refusing to obey the precepts of CHRIST, when we know them; by yielding to the temptations of the devil, without asking GOD's help, without which we know we cannot resist that powerful Spirit; if we continue to do so, though the Spirit of GOD shows us the great danger we are in, then we grieve the HOLY GHOST, by which we were sanctified, and he will leave us to ourselves, and we shall certainly be ruined.

Lastly,—(notwithstanding the assistance of GOD's Holy Spirit) there are many who have taken up good resolutions of serving GOD, and yet miscarry for want of continuing in them unto their lives' end; for either they despair of succeeding through sense of their own weakness, or they neglect to make use of and improve the means of grace which for the present GOD has given them; either of which will most certainly be their ruin.

But if, instead of despairing of success, people would consider that greater is he that is in us, that is, the HOLY GHOST, than he that is in the world, that is, the devil. If people would but call to mind the power of the HOLY GHOST as it is delivered to us in the holy Scriptures, by whom ignorant men became of a sudden teachers of others; the HOLY GHOST enabling them to speak unknown languages, to work miracles to confirm their doctrines, and to convince the world that they were not possessed with a spirit of error and delusion.

If men would observe what a change is made upon those who from great sinners have become true penitents; that from having been strongly inclined to sin, they are become as much inclined to holiness; to have quite different thoughts of their former way of living—not now to look upon sin as a harmless indifferent thing, but, as indeed it is, to be avoided rather than death itself. In a word, that their whole man has been changed or made new, insomuch as the Scriptures call this a new birth and being born again.

Whoever thinks seriously of these things will conclude that there is nothing impossible with GOD, and that though our sins are so many that we cannot recount them, though we have no power of ourselves to help ourselves, yet if we earnestly seek to GOD for help, and lay hold of the means offered to us, it is certain we shall be safe, provided we use that measure of grace which GOD gives us; for this is a rule given by our blessed Saviour, "To him that hath shall be given, and he shall have abundantly; but from him that hath not shall be taken away even that which he seemeth to have."

To him that hath, that is, that hath made use of the grace which GOD hath given him, to him GOD will give more grace; but he that neglects the means of grace, from him shall be taken away even what before he had given him.

People do not consider how dangerous a thing it is to put by good thoughts, to neglect the good advice of their friends, to lose opportunities of knowing their duty. If they would but consider that all these are means of grace, that they are indeed the work of the HOLY GHOST, they would not so easily despise them, but would really be afraid of rejecting the least degrees of grace afforded them for their conversion and salvation.

The Pharisees rejected the counsel of GOD—his gracious design toward them; they rejected the counsel of GOD in refusing the baptism of John; and look what followed their despising these lesser favors. They afterwards rejected the Son of GOD himself and his doctrine, though approved and confirmed by miracles.

The same Spirit which has declared that he will not break a bruised reed, nor quench the smoking flax—that he will encourage the very beginnings of piety—the same Spirit has also said these terrible words,—"Because I called, and ye refused, I stretched out my hand, and no man regarded; I will also laugh at your calamity, and mock when your fear cometh." Prov. i. 24. So dangerous a thing it is to resist or to neglect the Spirit of GOD, and the day of grace.

Let us lay all this together and to heart too. We are by nature born in sin, in which we should live and die without GOD's help and mercy. We are by baptism made the children of grace and favor; to all that are so the Holy Spirit is given, to enlighten their minds with saving truth, to lead them in the ways of virtue and holiness, to protect them against their spiritual enemies, to comfort them under all adversities, and to bring them safe to heaven.

In order to these great ends, the HOLY GHOST has given them a rule to walk by, namely, the holy Scriptures, the word of GOD. And that they may trust to that rule he has confirmed it by many great miracles.

He has also appointed a certain order of men who, under the severest penalties, are faithfully to preach this word unto his people, and he has promised to bless their labors. To encourage men to give ear unto them, they are by the HOLY GHOST empowered to promise all such as shall obey that word, the blessings of this life and of that which is to come.

And, that men may be afraid to neglect these gracious offers, they are directed to set before the people the terrible danger of doing so, and that it is a dreadful thing for a sinner to fall into the hands of the living GOD who can destroy both body and soul in hell.

All such as lay these things to heart and are desirous of serving GOD, and of saving their souls the HOLY GHOST is ever ready to assist them: by putting into their minds good desires, by enabling them to do what he has made them willing to do, by giving them opportunities of learning and performing their duty, by succoring them when they are tempted to sin, and by encouraging and cheering their hearts when they have overcome temptations, from time to time increasing his favors as they make good use of them, until they come to heaven when all danger shall be over.

On the other hand, all such as have been dedicated to GOD in baptism, and when they come to years of discretion do not seriously think of what it is to be a Christian, or do not embrace and close with the means of grace afforded them. such persons have no possible way of escaping the dangers of a sinful world, the temptations of a powerful evil spirit, or the miseries of a future life.

Therefore, it behooves every man who hopes to be saved, (and who is there that does not?) it concerns every man to consider what it is he is doing, when he neglects or resists the HOLY GHOST calling him to repentance and newness of life: that he is taking himself from under GOD's protection and putting himself into the service of the devil; that he cannot go back when he pleases into the service of GOD, no more than he can go to heaven without the leave of GOD; that the wisest man cannot tell where he shall stop, what he shall do, when once he ventures to leave the ways of religion, and the means of grace afforded him in the Church of GOD. And let no man say that he wants grace and strength to do what GOD expects from him; for GOD expects no more than an honest use of that measure of grace which he has already bestowed upon a man.

It is not expected from one newly converted that he should be perfect, that he should never fall into sinful courses: but this is expected from him, that he should avoid all occasions, as much as possible, and temptations to sin; that he should earnestly pray for grace and the fellowship of the HOLY GHOST; that whenever he falls he should speedily return to GOD by repentance, and make new resolutions of obedience. And whoever does this in good earnest is in the way of salvation, and under the conduct of the Spirit of GOD.

From whence we may conclude, (and I pray GOD all that are concerned may take notice and lay it to heart,) that every person who falls into the same sins, and does not strive against them, avoid temptation, pray to GOD for help, that such persons may justly apprehend that they are not in the way of salvation.

To conclude the whole:—Here is all the encouragements our hearts can desire to turn to GOD. He will forgive us what is passed; he will enable us for the time to come; he will help us when we fall; and he will make us happy when we die. Why then should we put off our repentance? Is it because we purpose never to become new men? Oh no! the hardiest sinner amongst us dare not resolve never to amend.

But then let us remember that it is not when we please, but when the HOLY GHOST pleases, that we shall repent and turn to GOD; and if the HOLY GHOST stirs in us a desire of doing so, and we neglect that desire or inclination; if we do this often, we have much reason to fear he will leave us to ourselves, and then it will be impossible for us ever to repent.

Therefore, if there be any of you who are sensible that you have hitherto lived a careless unchristian life; if you are afraid of what will follow, and do wish that you had taken up sooner; if you are convinced that the judgments of GOD against sinners are terrible and true, and do seriously wish that you were in a safer condition; then consider that these being thoughts tending towards repentance, are from the good Spirit of GOD; that none of his motions are in vain, but when people wilfully oppose them, or refuse to hear the voice of GOD.

What then have you to do? GOD himself directs you: "To-day, if you will hear his voice harden not your hearts;" resolve that by the help of GOD you will from this moment do what you can to save your soul; that you will pray to GOD to direct, to assist, and to bless your endeavors, and do what you resolve; and be assured the HOLY GHOST will be with you, to guide, to help, and to comfort you.

Whoever amongst us has hopes towards GOD and believes himself in the way of life, ought to consider that when the Scripture speaks of grieving the Holy Spirit, it does intimate to us, that it is possible for us to do such things as may force him from us.

Our duty then is to be careful of our ways; and, as we hope for salvation, not to dare to continue in the practice of any known vice;—but if we are overtaken, to ask ourselves this question, Is this sin I have been guilty of consistent with my hopes of mercy at the great day? It is not; and therefore I must part with it, or part with my hopes of heaven.

And be assured, he that dares not thus reason with his heart is not yet well in love with a Christian life, but is in danger of being disappointed of his hopes of heaven.—*Bishop Wilson*.

From the Utica Gospel Messenger.

NO HASTE FOR DIVISION.

A DIALOGUE.

Sanguine. How do you do, Brother Careful? I am happy to meet you, for I want to have some conversation with you on church matters. You are aware that this diocese will soon be divided—eh?

Careful. I cannot say that I am aware of that.

San. Why how you talk, not aware that this diocese will soon be divided!

Care. No, Brother Sanguine, I cannot. I have heard that a division has been talked of.

San. That's like you, Careful, you are always so cautious about what you say or do.

Care. And am I not right in this?

San. Why in some cases it is well enough, but as this diocese will certainly be divided, I do not see the propriety of so much caution.

Care. You are sanguine as ever, I perceive.

San. Why, Careful, we are going to divide this diocese, I say; the boundary line along the counties of———&c. &c. How I long to hear the new bishop preach!—not but that I highly esteem our present bishop. He is an excellent man, but then the *new*, the *new*, how well that word sounds, Careful! The new Bishop will reside among us, and he will travel round so often that he will hold confirmations once or twice a year, perhaps once a quarter, in every church in Western New York, and only think, Careful, how amazingly our number will increase, how many churches we, shall erect.

Care. You say the diocese will certainly be divided; you say the boundary is to run between such and such counties. I would ask does the division of the diocese depend upon what you say? Brother Sanguine, I am sorry to find that you are so fond of novelty, so anxious to hear the *new* bishop preach, for it is unlike a Churchman to be captivated by novelty. And I cannot refrain from telling you, that your new Bishop would not be able to pay you so many visits as you anticipate, and that if he could, he would sometimes meet no candidates for confirmation, and what is still worse, as you seem so fond of novelty you would soon grow tired of his frequent visits, for you would want to hear *another* new bishop preach. But you say "how many new churches we shall erect." There is no small degree of extravagance in this remark, but some part of it would perhaps prove but too true. I fear old mother Trinity would leave us to build our churches *at our own expense*. Brother Sanguine, have you thought of this? Have you made provision for your new bishop? Have you raised funds for the support of our nearly or quite forty missionaries? "A young presbyter" who has the good luck to be settled in a wealthy village thinks these things a matter of indifference; but he is a young presbyter. I consider them of great importance, Brother Sanguine, and advise that we "let well enough alone"—that we be careful how we attempt to divide that which is so well united, to improve that which is constantly improving. For my own part I mean to be pretty *careful* in this important affair, and I should like to see you less sanguine, besides, I am too much attached to our present beloved diocesan to be willing to part with him.

SACREDNESS OF CHURCHES.

Whatever may be conceded to the authority of a divine command, "Ye shall reverence my sanctuary," as the foundation of that interest which the Israelite felt in the sanctity of the holy place, it cannot be denied that the practice of consecrating places for religious worship was very ancient and general. The reason is to be discovered perhaps in that peculiarity of the mental constitution of man, by which it has been found that one idea or thought has a natural tendency to suggest another. In the earlier ages of the world, and after men had either lost or grossly perverted the knowledge of GOD's true character, we find them celebrating their religious rites in places which their superstition had invested with an ideal sanctity. In the deep recesses of the gloomy forest, or on the tops of lofty mountains, they celebrated their worship and performed their sacrifices, under a persuasion that the Deity was in such places more immediately present. The solemn stillness of such spots was favorable to meditation, readily communicated a devotional impress to the mind, and possessed it with the apprehensions of a present god. Nothing could be more impressively solemn and overawing to the mind of the worshipper, than the proclamation usual on such occasions—*Procul, O procul, este profani!*—

Far hence be souls profane,
And from the grove abstain.

Experience has proven that there is a striking correspondence in character between the emotions of the mind, and the external objects which excite them. When we view grand and magnificent scenes, the mind seems to be elevated with sublime conceptions. We cast our eyes upward to the heavens, gloriously studed with stars—or stretch the sight over the vast expanse of the ocean, and in either case we feel instantly impressed with ideas of the resistless power and greatness of GOD. We behold the beauty of the evening sky, or survey the various objects of interest presented in a lovely landscape, and feelings of calm, tranquillity, and peace, pervade the bosom. It is the purpose of religion to avail itself of this principle in our mental constitution, and turn it to good account, by investing the places where its rites are celebrated with the most purifying and the most elevating associations.

What man, for example, would choose to perform his most solemn acts of worship in a place where he had been accustomed to witness scenes of contention? Who would like to have his thoughts distracted by the cares of business in his approaches to that GOD who calls for a holy worship, and is pleased with that only which is offered in spirit and in truth?

The propriety therefore of consecrating to the worship of ALMIGHTY GOD, particular places in which the offering of prayer and praise shall be made, has its foundation in the constitution of the human mind. It is not pretended by such acts of consecration, that any peculiar sanctity is imparted to the materials of the building—that the wood, stone, and mortar are, after some mysterious manner, impregnated or imbued with the spirit of holiness: this would be a gross misconception of the whole intention of such an act. It is only designed to give a particular designation to the purposes for which the edifice should be used; to forbid its appropriation to any ordinary and common use, and through the instrumentality of association to impress the minds of men with reverence for the Deity. The welfare of man is the great object in contemplation. He needs a place of retirement from the tumult of the world, from the perplexities of life, from the agitations of the noisy and seductive scene around him, in order that his ruffled passions may be calmed—that his thoughts may be brought to consider of his destiny, and that the solemn truths of religion may exert their proper influence, by inspiring in his bosom feelings of humility towards GOD, and benevolence towards men. Every man of serious, sober reflection has been made sensible in the course of his life, how much he has been indebted to the composing and tranquillizing effect of religious exercises on the Lord's day and in the house of GOD, for serenity of mind, and for charity of disposition and conduct.

DESECRATION OF CHURCHES.

The practice so common in this age of converting houses of public worship into theatres for the discussion of political matters, and other exciting topics of a kindred character, is calculated to defeat totally all these excellent ends, and by intermingling worldly thoughts with pious meditations, to deprive men of those very advantages which the services of religion were specially intended to confer.

The inconsistency of the mass of mankind in Christian lands upon this subject is remarkable. We find those in our religious assemblies who hesitate to engage in worship, for the alleged reason that the services of the sanctuary are too solemn to allow them to participate in them. To partake of the sacramental elements they would esteem an unpardonable profanation. But, in the eye of GOD, what is the difference between irreverence in his house, and irreverence to his ordinance? The building in the one case, and the bread and wine in the other, are set apart and consecrated by prayer to a holy purpose; and it is this, and this only, which fixes upon the irreverent use of either the guilt of profanation. As it was the temple which sanctified the gold, and the altar which sanctified the gift, so it is the peculiar destination of an earthly sanctuary in its being dedicated to the worship of GOD—in the acknowledgment of his presence—and in the intended uses to be made of it in accordance with the purposes of his revealed will, that ought, in our estimation, to invest it with such a measure of sacredness as to defend it effectually from every approach to profanity. The disturbing influence of worldly cares should, if possible, be banished from such a place. We wish on occasion of our assembling together in this place, to call in our wandering thoughts, to commune with our own hearts—to review our past lives as they may appear to GOD—to confess our past derelictions—to form holy resolutions of amendment, and gain strength and grace to bring them to good effect. We desire to bring the influences of religion to bear upon our purposes for the future, and in the performance of its sacred duties to gain the mastery over our corrupt affections. In the sanctuary we come before GOD on the level of a perfect equality with each other. The distinctions which a difference in worldly circumstances may create, are here effaced. The poor equally with the rich—the bond equally with the free, may claim a participation in the blessings promised to a faithful waiting upon GOD in the appointments of his grace and mercy, and may bear away the tokens of his favor and love in the sanctified feelings of an humble and subdued heart—and the testimony of a conscience purified and at peace. We are here invited to meditate upon the dispensations of Providence—the righteous dealings of GOD with his creatures, and especially to consider the mysteries of the redemption that is in CHRIST JESUS. How that GOD sent his only Son into the world to take our nature upon him and instruct us in the knowledge of our duty—how that in the execution of this purpose he travelled from place to place doing good to the souls and bodies of men, healing the sick, cleansing the leprous, opening the eyes of the blind, unstopping the ears of the deaf, and raising the dead to life! How he submitted to injury and reproach from those whom he came to enlighten and save, wending his weary way over Judah's hills and sultry plains without a place to lay his head;—how he endured shame and agony, paying down his life as by the drop for the salvation of ruined men; how he descended to the grave, rose triumphant over hell and death, and ascended to glory, leaving a world which he had disenthralled, enlightened, and redeemed. These are the topics of overwhelming interest that are to occupy our attention and claim our regard, in this house built for GOD, and dedicated to the honor of his glorious majesty. But there are subjects of more engrossing interest, if possible, than these, which are here to be brought under review and pressed upon your deliberate consideration. The uncertainty of life, and the inevitable certainty of death—the scenes of judgment and the awful realities of that state which awaits us beyond the grave, where our final allotment to weal or wo is determined, and conditions change no more—there are the momentous and concerning truths to which the services of the sanctuary point the attention, and for which they demand the solemn and serious meditations of the soul. The world and its concerns sink into comparative insignificance when brought in contrast with the relative importance of these subjects, in the just appreciation and true understanding of which is comprised the hope of a blessed immortality. It was the feeling which springs from a proper estimate of the difference between temporal and eternal things thus brought to view in the sanctuary—and of the influence of true religion in promoting the present happiness and peace of man in the social state, that led David to exhort his countrymen to pray for the peace of Jerusalem, that prompted him to say in the spirit of prophecy, "they shall prosper that love thee;"—that kindled in his heart that love which found expression in the wish—"Peace be within thy walls and prosperity within thy palaces; that expanded his pious affections towards his friends, as manifested by the declaration "for my brethren and companions sake I will now say peace be within thee;" and lastly that inspired him with the pious determination, "because of the house of the LORD our GOD, I will seek thy good."

Bishop Otey.

THE CHURCHMAN'S ALMANAC FOR 1838.—The fourth edition of the above is this day published.—It contains within the compass of thirty-six closely printed pages, besides the usual calendar and celestial phenomena, various items of useful information, and condensed views and statistics of the present state of the Church and her institutions, together with *an alphabetical list of all the clergy of the Protestant Episcopal Church in the United States*

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TO STUDENTS OF HEBREW.—This day is published Imrai Shaipher, a Hebrew Vocabulary containing a complete list of the Hebrew and Chaldee ROOTS which occur in the Bible; together with their significations in English—designed to lessen the difficulty which students encounter in searching for the roots of defective verbs, &c., by H. Henry.

Published by M. Jackson, 39 Mott street, and for sale by the Protestant Episcopal Press, 142 Fulton street.—Price one Dollar and twenty-five cents.

April 4 tf

DIALOGUES AT WOODVALE.—Published this day by the General Protestant Episcopal Sunday School Union, 28 Ann street, *Dialogues at Woodvale about Missions*. The work is well adapted to the minds of children, and will be found a very valuable addition to the Protestant Episcopal Sunday School Library.

YONKERS FEMALE SEMINARY.—The extensive and commodious building lately erected express ly for a Female Seminary, on the bank of the Hudson a quarter of a mile north of the village of Yonkers, West chester county, N. Y., will be opened for the reception of pupils on the first of May next, under the charge of Mr and Mrs. Bleecker, of Sing Sing. Its healthy situation commanding prospect, and easy access from the city, (being only 18 miles distant,) recommend this location to public patronage.

During the season of navigation, two steamboats run daily to and from New York, by which parents may leave the city in the morning, spend eight hours with their children, and return the same afternoon.

Application for the admission of pupils may be made to the subscriber, at Sing Sing; the Rev. A. H. Crosby and Lemuel Wells, Esq., Yonkers; or the Rev. Dr. Berrian, New York.

TERMS—$200 per annum, payable quarterly in advance; including tuition, washing and mending. Boarders to furnish their own cot, bed and bedding, or these articles will be furnished at a trifling charge for use. No deduction for day absence during the term, except sickness of the pupil prevents attendance. No pupil received for less than one term, consisting of two quarters, or twenty-two weeks.

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March 17. 8t

EPISCOPAL INSTITUTE, TROY.—The first term of the second year of this Institution will commence on Tuesday, May 1st. There are a few vacancies in the number of pupils, for which application may be made to the Principal at the Institution, or to J. W. Mitchell, Esq. 63 1-2 Cedar street, W. F. WALKER, *Principal*.

TROY, April 24, 1838. ap28 3t.

TO CLERGYMEN AND OTHERS—A gentleman, Principal of a Family Boarding School for Boys, intending to retire from the business. wishes to obtain a successor. The school is located in one of the pleasantest villages of New England, and of easy access from New York and Boston. It has been established about twelve years, is extensively known, and is at present in successful operation.

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March 12. tf

CHRISTOLOGY, of the Old Testament, and a Commentary on the Predictions of the Messiah by the Prophets; by E. W. Hengstenberg, Doctor of Philosophy and Theology, and Professor of the latter in the University of Berlin; translated from the German, by R. Keith, D. D., Professor in the Protestant Episcopal Theological Seminary of Virginia, just published, and for sale at 142 Fulton-street. a30tf

SELECT SCHOOL FOR BOYS.—The Rev. H. Adams, late Rector of Trinity Church, Wilmington, Del. obliged by a partial loss of his voice to suspend for a season the duties of his profession, proposes to remove his Select School for Boys, on the 1st of May next, to the village of Kingston, Ulster county, N. Y.

The healthiness of the situation, and Mr. Adams' experience in teaching and success in advancing the pupils placed under his care, he hopes will secure him a portion of the public patronage. The school is limited to twelve boarders only.

The terms for all English branches and all classical studies preparatory to admission to college, including board, washing, use of book and boy's library, $200—payable half yearly, in advance. Mr. A. also hopes to secure, for all such as may desire them, the services of a teacher in French, German, Spanish, and Italian, for which a small additional charge will be made.

Reference may be made to the Rt. Rev. B. T. Onderdonk, D. D., the Rev. Jon M. Wainwright, D D., and the Rev. M. Eastburn, D. D., New York: the Rt. Rev. H. U. Onderdonk, D. D. Philadelphia: the Rev. R. S. Mason, D. D., President of Newark College, Del and the Rev. Wm. E. Wyatt, D, D., Baltimore, Md.

March 20, 1838. 3m

CUDWORTH'S INTELLECTUAL SYSTEM OF THE UNIVERSE, &c.—The first volume, royal 8vo. just published and for sale at the New York Protestant Episcopal Press, 142 Fulton street.

VALUABLE THEOLOGICAL WORKS.—*Patrick, Lowth, Whitby, and Lowman, on the Bible*. A critical commentary and paraphrase on the Old and New Testaments and Apocrapha, by Patrick, Lowth, Arnald, Whitby, and Lowman, a new edition, in 6 vols. royal, 4to. London.

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THE Principal of this institution begs leave to inform the public that, in accordance with the expressed wish many of patrons and friends, he has deemed it expedient to change his original division of the year, and hereafter to have *two terms*, instead of *one only* as at first proposed.

The *first* term will commence on the first Tuesday in May; the *second* on the first Tuesday in November. The Academic year will thus embrace forty six weeks, in two terms or twenty three weeks each. At the expiration of the first term there will be allowed a vacation of four weeks; at the expiration of the second one or two weeks. There will consequently be no vacation in August as heretofore proposed.

The first year of the Institute will expire with the next month. Pupils desirous of entering the first term of the second year will please make application soon.

W. F. WALKER,
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